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FRAGMENTA LITURGICA.

VOL. V.

FRAGMENTA LITURGICA.

VOL. V.

Fragmenta Liturgica.

DOCUMENTS,

ILLUSTRATIVE OF THE

Liturgy of the Church of England;

EXHIBITING

THE SEVERAL EMENDATIONS OF IT, AND SUBSTITUTIONS FOR IT, THAT HAVE BEEN PROPOSED FROM TIME TO TIME, AND PARTIALLY ADOPTED, WHETHER AT HOME OR ABROAD.

EDITED

BY THE REV. PETER HALL, M.A.

IN SEVEN VOLUMES.

Vol. V.—Nonjurors' and Scottish Offices.

BATH: PRINTED BY BINNS AND GOODWIN.

MDCCCXLVIII.

A

COMMUNION

OFFICE,

Taken Partly from

Primitive Liturgies,

And Partly from the

FIRST ENGLISH REFORMED

Common-Prayer-Book:

TOGETHER WITH

OFFICES

FOR

CONFIRMATION,

AND THE

Visitation of the SICK.

LONDON:

Printed for JAMES BETTENHAM, at the *Crown* in *Pater-noster-Row.* MDCCXVIII.

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THE PREFACE.

THE Eucharistic Sacrifice, being the most efficacious means for pardon and grace, ought to be performed with proportionable care and solemnity. And since the *New Testament* has given no form for this principal part of the Christian Worship, the safest way is to be governed by the practice of the Ancient Church. Those early times were best judges of apostolical precedent and tradition, most exemplary in their lives, and most remarkably blessed with the effusions of the Holy Spirit.

By this direction, as to substance and order, the following *Communion-Office* is drawn.

Thus, at the placing the elements on the altar, there is a prayer for acceptance, abridged out of *S. Basil's* Liturgy.

The most signal instances of the Divine providence and bounty are likewise briefly recounted, as introductive to the words of *Institution.* This recital is paraphrastically taken from *S. James's* Liturgy.

After the words of Institution, the prayer of Oblation and

Invocation is subjoined from the *Apostolical Constitutions.* These prayers are addressed for completing the sacrifice, and giving it the highest degree of consecration.

The Prayer *for the Whole State of Christ's Church* is much the same with that in the first Reformed English Liturgy: but the order is changed, by putting it after the Prayer for Consecration. For when the sacrifice, commemorative of that upon the cross, is finished, and God the Father propitiated by this Memorial; it is then the most proper time to declare the ends of the oblation, and recommend the Church to the Divine protection.

The *Introits*, or *Psalms*, which begin the Office, stand as they did in our first Reformed Liturgy.

The Priest's pronouncing the Ten Commandments, with the people's answer to each, are omitted for the reasons following:—

First, the putting the Ten Commandments in the *Communion-Office* was not done by our first English Reformers, and is altogether modern and unprecedented.

Secondly, our duty to God and our neighbour, comprised in the Ten Commandments, is comprehensively explained in the Church Catechism: the people therefore need only apply to this instruction; thus they will have a fuller notion for practice than can be gained by a bare repetition of the Decalogue.

Thirdly, the keeping the *Sabbath-day* holy is part of the

Mosaic institution, points upon *Saturday*, and is peculiar to the *Jewish* dispensation. Since therefore the Fourth Commandment looks somewhat foreign to the Christian Religion, since it could not well have been singly omitted, it is thought fit to waive repeating the rest; and, instead of this particular rehearsal, to give the sum and substance of the whole in our blessed Saviour's words, together with the people's answer at the end of the Tenth.

The rest of the Office is the same with the *English Liturgies;* excepting that the Rubrics, for more direction and solemnity, are somewhat altered.

The *Cross* and the *Chrism* are restored in the *Confirmation-Office.* The sign of the Cross is no less significant here, than in Baptism: it was so used in our first *Reformed Liturgy;* and therefore there is no need of saying more about it. And as for Chrism, it is an emblem of spiritual unction, of grace conferred by the Holy Ghost; and with this reference and allusion it has been practised by the Primitive and Universal Church.

The *Anointing with Oil* in the *Office for the Sick* is not only supported by primitive practice, but commanded by the Apostle *S. James.* It is not here administered by way of *Extreme Unction,* but in order to recovery.

Upon the whole, here is nothing introduced without unexceptionable warrant; nothing of late beginning. Here is no application to Saints or Angels, no Worship of Images, no

Praying the Dead out of *Purgatory*, no Adoration of the Consecrated Elements; nothing that supposes a Corporal Presence, either by *Trans-* or *Con-Substantiation*: in short, nothing but what is Primitive, and agreeable to Scripture, and practised by the best-recommended and enlightened ages.

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The Order for the Holy Communion.

The Order of Confirmation.

The Visitation of the Sick.

The Communion of the Sick.

* Inserted by the Editor.—P. H.

THE

ORDER FOR THE ADMINISTRATION

OF THE

LORD'S SUPPER, OR HOLY COMMUNION.

¶ *Every Priest shall take particular care not to admit any to the Holy Sacrament of the Eucharist, but those whom he knows to be in the Communion of the Church, or else is certified thereof by sufficient testimony. And to the end this Order may be observed, so many as intend to be partakers of the Holy Communion, shall signify their names to the Priest at least some time the day before.*

¶ *And if any of those be an open and notorious evil-liver, or have done any wrong to his neighbour by word or deed, so that the Congregation be thereby offended; the Priest, having knowledge thereof, shall call him, and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former wicked life, that the Congregation may thereby be satisfied, which before was offended; and that he hath recompensed the parties to whom he hath done wrong, or at least declare himself in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Priest use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remaineth still in his frowardness and malice; the Priest in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided that every Priest, so repelling any, as is specified in this or the next precedent paragraph of this Rubric, shall be obliged to give an account of the same to the Bishop, or the Ordinary of the place, within fourteen days after at the farthest.*

¶ *The Altar at the Communion-time, having a fair white linen cloth upon it, shall stand at the east end of the Church or Chapel. And the Priest and People, standing with their faces towards the Altar, shall say or sing (in the same manner as the Psalms for the day are said or sung) for the Introit the Psalm appointed for that day, according to that translation which is in the* Book of Common Prayer.

¶ Note, *that whenever in this Office the Priest is directed to* turn to the Altar, *or to stand or kneel* before it, *or* with his face towards it, *it is always meant that he should stand or kneel* on the North side thereof.

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Note, *that the Introit, Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the week after, where it is not otherwise ordered.*

¶ *At the end of every Introit shall be said,*

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Then the Priest shall turn to the People, and say,

The Lord be with you;
People. And with thy Spirit.

Priest. Let us pray.

¶ *Then the People shall kneel with their faces towards the Altar; and the Priest, turning to it, and standing humbly before it, shall say,*

Lord, have mercy upon us.

People. Christ, have mercy upon us.
Priest. Lord, have mercy upon us.

¶ *Then the Priest shall say the Lord's Prayer, with the Collect following.*

Our Father, &c. *Amen.*

Collect.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turn him to the people, and say:*

Jesus said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: this is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. Matt. xxii. 37—40.

People. Lord, have mercy upon us, and write all thy laws in our hearts, we beseech thee.

Priest. Let us pray.

¶ *Then the Priest shall turn to the Altar, and say one of these two Collects following for the King.*

ALMIGHTY God, whose kingdom is everlasting, and power infinite, have mercy upon the whole Church; and so rule the heart of thy chosen servant our King

and Governor that he (knowing whose minister he is) may above all things seek thy honour and glory: and grant that we, and all his subjects, (duly considering whose authority he hath,) may faithfully serve, honour, and humbly obey him, in thee and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord; who, with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

¶ *Or:*

ALMIGHTY and everlasting God, we are taught by thy holy word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of thy servant our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect, the People shall rise, and the Priest shall turn to the People, and read the Epistle, saying:*

The Epistle [*or*, the portion of Scripture appointed for the Epistle] is written in the —— chapter of ——, beginning at the —— verse.

¶ *And the Epistle ended, he shall say:*

Here endeth the Epistle; or, Here endeth the portion of Scripture appointed for the Epistle.

¶ *Then shall he read the Gospel, saying:*

The holy Gospel is written in the —— chapter of ——, beginning at the —— verse.

¶ *And then the People, all standing up, shall say:*

Glory be to thee, O Lord.

¶ *The Gospel ended, the Priest shall say:*

Here endeth the holy Gospel.

¶ *And the People shall answer:*

Thanks be to thee, O Lord.

¶ *Then shall be sung or said the Creed following, the Priest and People standing with their faces towards the Altar, and saying:*

I BELIEVE in one God the Father Almighty, Maker

of heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, The only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate: He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father; And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; And I look for the resurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate shall declare unto the People what Holy-days or Fasting-days are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Priest or Deacon; nor by them any thing but what is prescribed in the rules of this book, or enjoined by the Bishop or the Ordinary of the place.*

¶ *Then shall follow the Sermon or Homily.*

¶ *When the Priest giveth warning for the celebration of the Holy Communion, (which he shall always do upon the Sunday or some Holy-day immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.*

¶ Note, *This Exhortation shall be read once in a month, or oftener, according to the discretion of the Priest.*

DEARLY beloved, on —— I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the body and blood of Christ; to be by them received in remembrance of his meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty

God our Heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God, but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy scripture, and be received as worthy partakers of that holy table.

The way and means thereto is: first, to examine your lives and conversations by the rule of God's Commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile

yourselves unto them, being ready to make restitution and satisfaction, according to the utmost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive all others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the Holy Communion doth nothing else but increase your condemnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy table; lest, after the taking of that holy Sacrament, the Devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you whose conscience is troubled or grieved in any thing, and requireth comfort or counsel, let him come to me, or to some other discreet and learned Priest, and confess and open his sin and grief, that of us (as of the Ministers of

God) he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or in case the Priest shall see the People negligent to come to the Holy Communion, instead of the former he shall use this Exhortation.*

DEARLY-beloved brethren, on —— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you.

It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say you will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready; and according to mine office, I bid you in the name of God, I call you in Christ's behalf, I exhort you, as you love your own salvation, that ye will be partakers of this Holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation; so it is your duty to receive the Communion, in remembrance of the sacrifice of his death, as he himself hath commanded: which if you shall neglect to do, consider

with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same, when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof, we shall not cease to make our humble petitions unto Almighty God our Heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants standing with their faces towards the Altar, the Priest, being turned to them, shall say this Exhortation.*

¶ *In Cathedral Churches, or other places, where there is daily Communion, it shall be sufficient to read this Exhortation only on Sundays and Holy-days.*

DEARLY beloved in the Lord: ye that mind to come to the Holy Communion of the body and blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood;

then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour; we eat and drink a judgment against ourselves, not considering the Lord's body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man: who did humble himself, even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ thus dying for us,

and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion; the People kneeling with their faces towards the Altar.*

In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord: and Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain and to his offering he had not respect. Gen. iv. 3—5.

Speak unto the children of Isael, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering. Exod. xxv. 2.

They shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord your God, which he hath given you. Deut. xvi. 16, 17.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. Psalm. xli. 1.

Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. Psa. xcvi. 8.

He that hath pity upon the poor, lendeth unto the Lord: and that which he hath given, will he pay him again. Prov. xix. 17.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matth. vi. 19, 20.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven: but he that doeth the will of my Father which is in heaven. Matth. vii. 21.

Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit

thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 Cor. ix. 7.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 Cor. ix. 11.

Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the Gospel, should live of the gospel. 1 Cor. ix. 13, 14.

He which soweth sparingly, shall reap sparingly: and he which soweth bountifully, shall reap bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Gal. vi. 6, 7.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich

in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi. 17—19.

God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. Heb. vi. 10.

To do good, and to communicate, forget not: for with such sacrifices God is well pleased. Heb. xiii. 16.

¶ *Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the devotions of the people there present, in a decent basin provided for that purpose. And that no one may neglect to come to the Holy Communion, by reason of having but little to give, the person who collects the Offerings shall cover the basin with a fair white linen cloth, so that neither he himself nor any other may see or know what any particular person offereth. And when all have offered, he shall reverently bring the said basin with the oblations therein, and deliver it to the Priest, who shall humbly present and place it upon the Altar.*

¶ *Then shall the Priest take so much Bread and Wine, as shall suffice for the persons appointed to receive the Holy Communion: laying the bread in the paten, or in some other decent thing prepared for that purpose; and putting the wine into*

the chalice, or else into some fair and convenient cup prepared for that use, putting thereto, in the view of the people, a little pure and clean water: and then, setting both the bread and the cup upon the Altar, he shall turn to the people, and say:

Let us pray.

¶ *Then the Priest shall turn to the Altar, and standing humbly before it, he shall say the Collect following.*

O ALMIGHTY God, who hast created us, and placed us in this ministry by the power of thy Holy Spirit: May it please thee, O Lord, as we are Ministers of the New Testament, and Dispensers of thy holy Mysteries, to receive us who are approaching thy holy Altar, according to the multitude of thy mercies, that we may be worthy to offer unto thee this reasonable and unbloody sacrifice for our sins, and the sins of the people. Receive it, O God, as a sweet-smelling savour, and send down the grace of thy Holy Spirit upon us. And as thou didst accept this worship and service from thy holy Apostles; so of thy goodness, O Lord, vouchsafe to receive these offerings from the hands of us sinners: that, being made worthy to minister at thy holy Altar without blame, we may have the reward of good and faithful servants at

that great and terrible day of account and just retribution; through our Lord Jesus Christ thy Son: who, with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Then shall the Priest turn him to the People, and say:*

The Lord be with you;

Answer. And with thy spirit.

Priest. Lift up your hearts:

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God:

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn him to the Altar, and say:*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, * Holy Father, almighty, everlasting God.

* *These words* [Holy Father] *must be omitted on Trinity Sunday.*

¶ *Here shall follow the proper Preface according to the time, if there be any specially appointed; or else immediately shall follow,*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee and saying:

¶ *Here the People shall join with the Priest, and say,*

Holy, Holy, Holy, Lord God of hosts: Heaven and earth are full of thy glory: Hosanna in the highest: Blessed is he that cometh in the name of the Lord: Glory be to thee, O Lord most High. Amen.

PROPER PREFACES.

¶ *Upon Christmas-Day, and seven days after.*

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us: who, by the operation of the Holy Ghost, was made man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ *Upon Easter-Day, and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

¶ *Upon Ascension-Day, and seven days after.*

THROUGH thy most dearly beloved Son Jesus

Christ our Lord: who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

¶ *Upon Whit-Sunday, and six days after.*

THROUGH Jesus Christ our Lord: according to whose most true promise the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations: whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ *Upon the Feast of Trinity only.*

WHO art one God, one Lord; not one only Person, but three Persons in (one) substance: for that which we believe of the glory of the Father, the

same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces shall follow immediately:*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying:

¶ *Here the People shall join with the Priest, and say,*

Holy, Holy, Holy, Lord God of hosts: Heaven and earth are full of thy glory: Hosanna in the highest: Blessed is he that cometh in the name of the Lord: Glory be to thee, O Lord most High. Amen.

¶ *Immediately after, the Priest shall say:*

HOLINESS is thy nature and thy gift, O eternal King. Holy is thine only-begotten Son our Lord Jesus Christ, by whom thou hast made the worlds; holy is thine ever-blessed Spirit, who searcheth all things, even the depths of thine infinite perfection. Holy art thou, almighty and merciful God; thou createdst man in thine own image, broughtest him into Paradise, and didst place him in a state of dignity and pleasure: and when he had lost his happi-

ness by transgressing thy command, thou of thy goodness didst not abandon and despise him. Thy Providence was still continued, thy Law was given to revive the sense of his duty, thy Prophets were commissioned to reclaim and instruct him. And when the fulness of time was come, thou didst send thine only-begotten Son to satisfy thy justice, to strengthen our nature, and renew thine image within us. For these glorious ends thine eternal Word came down from heaven, was incarnate by the Holy Ghost, born of the blessed Virgin, conversed with mankind, and directed his life and miracles to our salvation. And when his hour was come to offer the propitiatory sacrifice upon the Cross; when he, who had no sin himself, mercifully undertook to suffer death for our sins; in the same night that he was betrayed, he [a] took bread: and when he had given thanks, he [b] brake it, and gave it to his disciples, saying, Take, eat, [c] THIS IS MY BO † DY, which is given for you: Do this in remembrance of me.

[a] *Here the Priest is to take the paten into his hands:*

[b] *And here to break the bread:*

[c] *And here to lay his hand upon all the bread.*

¶ *Here the People shall answer,*

Amen.

¶ *Then shall the Priest say :*

d *Here he is to take the cup into his hands :* LIKEWISE after supper he [d] took the cup : and when he had given thanks, he gave it to them, saying, Drink ye all of this ; for [e] THIS IS MY BLO † OD of the New Testament, which is shed for you and for many for the remission of sins : Do this, as oft as ye shall drink it, in remembrance of me.

e *And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine and water to be consecrated.*

¶ *Here the People shall answer,*

Amen.

¶ *Then shall the Priest say :*

WHEREFORE, having in remembrance his passion, death, and resurrection from the dead ; his ascention into heaven, and second coming with glory and great power to judge the quick and the dead, and to render to every man according to his works ; we offer to thee, our King and our God, according to his holy institution, this bread and this cup : giving thanks to thee through him, that thou hast vouchsafed us the honour to stand before thee, and to sacrifice unto thee. And we beseech thee to look favourably on these thy gifts, which are here set before thee, O thou self-sufficient God : and do thou

accept them to the honour of thy Christ; and send down thine Holy Spirit, the witness of the passion of our Lord Jesus, upon this sacrifice, that he may make this [f]bread the Body of thy Christ, and this [g] cup the Blood of thy Christ: that they who are partakers thereof may be confirmed in godliness, may obtain remission of their sins, may be delivered from the devil and his snares, may be replenished with the Holy Ghost, may be made worthy of thy Christ, and may obtain everlasting life; thou, O Lord Almighty, being reconciled unto them, through the merits and mediation of thy Son our Saviour Jesus Christ: who, with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

f Here the Priest shall lay his hand upon the bread:

g And here upon every vessel (be it chalice or flagon) in which there is any wine and water.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully to accept these our oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with

thy Spirit of truth, unity, and concord. And grant that all they that do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. Give grace, O Heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly adminster thy holy Sacraments. We beseech thee also to save and defend all Christian kings, princes, and governors; and especially thy servant our King, that under him we may be godly and quietly governed. And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. And to all thy people give thy heavenly grace; that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we commend especially unto thy merciful goodness this congregation, which is here assembled in thy name to celebrate the commemoration of the most glorious death of thy Son. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all

them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity; (* *especially those for whom our prayers are desired.*) And here we do give unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, from the beginning of the world: and particularly in the glorious and ever-blessed Virgin Mary, mother of thy Son Jesus Christ our Lord and God; and in the holy Patriarchs, Prophets, Apostles, Martyrs, and Confessors: whose examples, O Lord, and stedfastness in thy faith, and keeping thy holy commandments, grant us to follow. We commend unto thy mercy, O Lord, all thy servants, who are departed hence from us with the sign of faith, and now do rest in the sleep of peace: grant unto them, we beseech thee, thy mercy and everlasting peace; and that at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may all together be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

* *This is to be said, when any desire the prayers of the Congregation.*

¶ *Then the Priest shall say the Lord's Prayer, the People repeating after him every petition.*

OUR Father, &c. For thine, &c. Amen.

¶ *Then shall the Priest turn to the People, and say:*

The peace of the Lord be always with you.
Answer. And with thy spirit.

Priest.

CHRIST, our Paschal Lamb, is offered up for us, once for all, when he bare our sins in his body upon the cross. For he is the very Lamb of God, that taketh away the sins of the world. Wherefore let us keep a joyful and holy feast unto the Lord.

¶ *Then the Priest shall say to all those that come to receive the Holy Communion:*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy Sacrament to your comfort, and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this General Confession be made by the Priest and People, both he and they kneeling humbly upon their knees with their faces towards the Altar, and saying:*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings: The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father: For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honor and glory of thy Name, Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop, being present) stand up, and, turning himself to the People, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him: Have mercy upon you, pardon and

deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest also say:*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

Come unto me, all that travail and are heavy-laden, and I will refresh you. *S. Matth.* xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *S. John* iii. 16.

Hear also what St. Paul saith:

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what St. John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. 1 *S. John* ii. 1, 2.

¶ *Then the Priest shall say to the People,*

Let us pray.

¶ *Then shall the Priest, turning him to the Altar, kneel down,*

and say, in the name of all them that shall receive the Communion, this Prayer following.

WE do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *Then shall the Bishop, (if he be present,) or else the Priest that officiateth, kneel down, and receive the Communion in both kinds himself, and then proceed to deliver the same to other Bishops, Priests, and Deacons, in like manner, if any be there present; and, after that, to the People also in order, into their hands, all meekly kneeling.*

¶ *And when he delivereth the Sacrament of the Body of Christ to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

¶ *Here the person receiving shall say,*

Amen.

¶ *And the Priest or Deacon that delivereth the Sacrament of the blood of Christ to any one, shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

¶ *Here the person receiving shall say,*

Amen.

¶ Note, *When the Priest receiveth the Communion himself, he shall say aloud the same words which he doth when he delivereth it to any one, excepting that instead of* thee *he shall say* me, *and instead of* thy *he shall say* my.

¶ *If there be a Deacon or other Priest, then shall he follow with the chalice; and as the Priest ministereth the Sacrament of the Body, so shall he (for more expedition) minister the Sacrament of the Blood, in form before written.*

¶ *When all have communicated, the Priest shall return to the Altar, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.*

¶ *Then the Priest shall turn to the People, and say:*

The Lord be with you.

People. And with thy spirit.

Priest. Let us pray.

¶ *Then the Priest shall turn to the Altar, and, standing before it, he shall say the following Collect of Thanksgiving.*

ALMIGHTY and everliving God, we most heartily thank thee for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ: and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung, by the Priest and People,* Gloria in Excelsis, *in English, as followeth:*

GLORY be to God on high, and in earth peace, good-will towards men. We praise thee, we bless

thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then the Priest (or Bishop, if he be present) shall turn to the People, and let them depart with this blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *Collects to be said when there is no Communion, every such day one or more: and the same may be said also as often as*

occasion shall serve, after the Collects of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Priest.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation: that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws and in the works of thy commandments: that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy name, through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy

most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking: we beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's name: we beseech thee mercifully to incline thine ears to us, that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

¶ *After the Sermon or Homily is ended,* (*or, if there be no Sermon or Homily, after the* Nicene Creed *is ended,*) *if there be*

no Communion, the Priest shall turn to the People, and say, Let us pray. *And then, turning to the Altar, he shall stand before it, and say one or more of these Collects last before rehearsed, concluding with the Blessing.*

¶ *And there shall be no celebration of the Holy Communion, except two persons, at the least, communicate with the Priest.*

¶ *And every Priest shall either administer or receive the Holy Communion every Festival, (that is, every Sunday and Holy-day,) except he cannot get two persons to communicate with him, or except he be hindered by sickness, or some other urgent cause.*

¶ *And every Priest shall inform the people of the advantage and necessity of receiving the Holy Communion frequently. He shall likewise exhort them not to neglect coming often to God's Altar, because they have but little to give at the Offertory. For he shall instruct them, that, provided they frequent the Holy Communion, their offering will be accepted by God, though it be never so little, if it be given according to their abilities, with a cheerful and devout heart.*

¶ *And to take away all occasion of dissension and superstition, it shall suffice that the Bread be such as is usual to be eaten, but the best and purest wheat Bread that conveniently may be gotten.*

¶ *If there be any Persons who through sickness, or any other urgent cause, are under a necessity of communicating at their houses; then the Priest shall reserve at the open Communion so much of the Sacrament of the Body and Blood, as shall serve those who are to receive at home. And if after that, or if,*

when none are to communicate at their houses, any of the consecrated elements remain, then it shall not be carried out of the Church; but the Priest, and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing reverently eat and drink the same.

¶ *The money given at the Offertory being solemnly devoted to God, the Priest shall take so much out of it as will defray the charge of the Bread and Wine; and the remainder he shall keep, or part of it, or dispose of it, or part of it, to pious or charitable uses, according to the discretion of the Bishop.*

THE

ORDER OF CONFIRMATION,

OR

Laying on of Hands upon those that are Baptized.

¶ *Upon the day appointed, all that are to be then Confirmed, being placed, and standing in order before the Bishop; he, or some Priest appointed by him, shall read this Preface following:*

To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order that none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other questions as in the short Catechism are contained. Which order is very convenient to be observed, to the end that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church ratify and confirm the same; and also promise, that by the grace of God

they will evermore endeavour themselves faithfully to observe such things, as they by their own confession have assented unto.

¶ *Then shall the Bishop say to those who are to be Confirmed :*

Do ye here, in the presence of God and of this Congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe and to do all those things which your Godfathers and Godmothers then undertook for you ?

¶ *And every one shall audibly answer,*

I do.

The Bishop. Our help is in the Name of the Lord ;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the name of the Lord ;

Answer. Henceforth, world without end.

Bishop. The Lord be with you ;

Answer. And with thy spirit.

Bishop. Let us pray.

¶ *Here all shall kneel down, except the Bishop; who shall proceed, saying :*

ALMIGHTY and ever-living God, who hast vouch-

safed to regenerate these thy servants by water and the Holy Ghost, and hast thereby given unto them forgiveness of all their sins: Send down from heaven, we beseech thee, O Lord, thine Holy Ghost, the Comforter, upon them; and daily increase in them thy manifold gifts of grace, the Spirit of wisdom and understanding, the Spirit of counsel and ghostly strength, the Spirit of knowledge and true godliness, and fill them with the Spirit of thy holy fear, now and ever. Sign them, O Lord, and mark them to be thine for ever, by the virtue of thy holy cross and passion. Mercifully confirm and strengthen them with the inward unction of thy Holy Ghost unto everlasting life. *Amen.*

Then, all of them kneeling in order before the Bishop, he shall anoint every one of them with the Chrism, or Ointment, making the sign of the cross upon their forehead, and saying:

N. I sign thee with the sign of the cross; I anoint thee with holy ointment.

¶ *Then the Bishop shall lay his hand upon the head of the Person he is Confirming, and say:*

And I lay my hand upon thee: in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Bishop, keeping his hand still upon the Person's head, shall say:*

DEFEND, O Lord, this thy child [*or*, this thy servant] with thy heavenly grace, that *he* may continue thine for ever, and daily increase in thy Holy Spirit more and more, until *he* come unto thine everlasting kingdom. Amen.

¶ *And thus shall the Bishop do to every Person that is to be Confirmed, one after another; and then he shall say:*

The peace of the Lord be always with you;
Answer. And with thy spirit.

Bishop. Let us pray.

¶ *And all kneeling down, except the Bishop, he shall say the Lord's Prayer, and the two Collects following:*

Our Father, &c. Amen.

ALMIGHTY and everlasting God, who makest us both to will and to do those things which are good and acceptable unto thy divine Majesty: We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy Fatherly hand, we

beseech thee, ever be over them; let thy Holy Spirit ever be with them: and so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life, through our Lord Jesus Christ; who, with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

O ALMIGHTY Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments: that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus:*

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *When any Persons are Confirmed, who were of riper years when they were Baptized, and so answered for themselves; then the Preface at the beginning of this Office, and the Question which follows it, shall both be omitted: and the Bishop shall begin with,* Our help is in the Name of the Lord.

¶ *And there shall none be admitted to the Holy Communion, until such time as he be Confirmed.*

¶ *Before the Bishop begins the Office of Confirmation, he shall take some Chrism, or Ointment; and putting it into a decent vessel, he shall stand and consecrate it in manner and form following, unless he hath some by him already consecrated:*

Bishop. The Lord be with you;
Answer. And with thy spirit.
Bishop. Let us pray.

¶ *And the People kneeling, the Bishop shall say:*

O LORD of mercies, and Father of lights, from whom every good and perfect gift proceedeth: Send down, we beseech thee, thine Holy Spirit to sanctify this ointment; and grant that all those who after Baptism shall be anointed therewith, may be cleansed and purified both in body and soul, be confirmed in godliness, and obtain the blessings of the Holy Ghost: who, with the Father and the Son, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Then the People shall stand up, and the Bishop shall proceed to the Office.*

¶ *The Matter of the Chrism, or Ointment for Confirmation, is sweet oil of olives, and precious balsam, commonly called* Balm of Gilead.

THE

ORDER FOR THE VISITATION OF THE SICK.

¶ *When any Person is Sick, notice shall immediately be given thereof to the Priest; that the Sick Person may be visited, and receive the assistance of the Church, before his strength be too far spent.*

¶ *The Priest, coming into the Sick Person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the Sick Man's presence, he shall say:*

Is any sick among you? let him call for the Elders [*that is*, the Priests] of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. *James* v. 14, 15.

¶ *Then shall the Priest exhort the Sick Person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining; as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is God's

visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your Heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way, that leadeth unto everlasting life.

¶ *If the Person visited be very Sick, then the Curate may end his Exhortation in this place; or else proceed.*

TAKE therefore in good part the chastisement of the Lord. For (as St. Paul saith) whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers,

then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently and with thanksgiving bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons than to be made like unto Christ by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory, before he was crucified. So truly our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ, that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness (which is thus profitable for you) patiently, I exhort you in the name of God to remember the profession which you made unto God

in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons, I require you to examine yourself and your state both towards God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our Heavenly Father's hands for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you believe as a Christian should, or no.

¶ *Here the Priest shall rehearse the Articles of the Faith, saying thus:*

Dost thou believe in God the Father Almighty, maker of heaven and earth?

And in Jesus Christ His only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate; was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he assended into Heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall

come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the the remission of sins; the resurrection of the flesh; and everlasting life after death?

¶ *The Sick Person shall answer,*

All this I stedfastly believe.

¶ *Then (the company being withdrawn) the Priest shall examine the Sick Person, whether he repent him truly of his sins, and be in charity with all the world: exhorting him to forgive from the bottom of his heart all persons that have offended him; and if he hath offended any other, to ask their forgiveness: and where he hath done wrong or injury to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his will, and to declare his debts what he oweth, and what is owing to him, for the better discharging of his conscience, and the quieting of his executors. But men should be often put in remembrance to take order for the settling of their temporal estates whilst they are in health.*

¶ *The Priest should not omit earnestly to move such Sick Persons as are of ability, to be liberal to the poor.*

¶ *Here shall the Sick Person make a special confession af his sins, the Priest assisting him by asking such questions as he shall think proper.*

¶ *The foregoing Exhortation and Examination need not be re-*

peated every day, but only so often as the Priest shall see convenient.

¶ *When this Examination and Confession are over, the company may come in again, and then the Priest shall kneel down, and say:*

REMEMBER not, Lord, our inipuities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

Priest. Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Priest. Lord have mercy upon us.

Our Father, &c. Amen.

Priest. O Lord, save thy servant;

Ans. Who putteth his trust in thee.

Priest. Send him help from thy holy place;

Ans. And evermore mightily defend him.

Priest. Let the enemy have no advantage of him;

Ans. Nor the wicked approach to hurt him.

Priest. Be unto him, O Lord, a strong tower;

Ans. From the face of his enemy.

Priest. O Lord, hear our prayers;

Ans. And let our cry come unto thee.

¶ *Then shall the Priest say the two Collects following.*

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

Hear us, Almighty and most merciful God and Saviour: extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy Fatherly correction to *him;* that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear and to thy glory: or else give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall stand up, and, laying his hand upon the Sick Person's head, he shall absolve him (if he humbly and heartily desire it) after this sort. And the same Form of Absolution shall be used in all private Confessions.*

¶ *If the Sick Person is visited constantly, Absolution is to be repeated no oftener than as the Priest shall see just cause;*

and when it is omitted, the Priest shall then proceed directly to the Collect which is next after this Absolution.

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent, and believe in him, of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *The Priest may use either the foregoing Form of Absolution, or else that which is in the Office for the Holy Communion, according to his discretion.*

Priest. Let us pray.

¶ *Then the Priest shall say this Collect following.*

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more: open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition

accept *his* tears, and assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins, but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say this Psalm; but if the Person visited be very sick, it may be omitted.*

In te, Domine, speravi. Psal. lxxi. (*verses* 1 *to* 17.)

IN thee, O Lord, have I put my trust, &c.

Priest. Glory be to the Father, &c.

Answer. As it was in the beginning, &c. *Amen.*

¶ *And the Priest shall add:*

O SAVIOUR of the world, who by thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

¶ *Then the Priest, turning him towards the Sick Person, shall say:*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do

bow and obey, be now and evermore thy defence; and make thee know and feel, that there is no other name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the name of our Lord Jesus Christ. *Amen.*

¶ *Then the Priest shall take some sweet oil of olives, and, putting it in a decent vessel, he shall stand and consecrate it according to the form following.*

O ALMIGHTY Lord God, who hast taught us by thy holy Apostle Saint James to anoint the sick with oil, that they may attain their bodily health, and render thanks unto thee for the same; look down, we beseech thee, and bless and sanctify this thy creature of oil, the juice of the olive: grant that those who shall be anointed therewith, may be delivered from all pains, troubles, and diseases both of body and mind, and from all the snares, temptations, and assaults of the powers of darkness, through our Lord Jesus Christ thy Son; who, with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

¶ *This Prayer of Benediction is not to be used again, until the consecrated oil be all spent.*

¶ *Then shall the Priest anoint the Sick Person upon the forehead, making the sign of the Cross, and saying:*

As with this visible oil thy body outwardly is anointed, so Almighty God our heavenly Father grant, of his infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness: and vouchsafe of his great mercy (if it be his blessed will) to restore unto thee thy bodily health and strength to serve him; and send thee release of all thy pains, troubles, and diseases both in body and mind. And howsoever his goodness (by his divine and unsearchable providence) shall dispose of thee, I, his unworthy minister and servant, humbly beseech his eternal Majesty to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy sins and offences, committed by all thy bodily senses, passions, and carnal affections; who also vouchsafe mercifully to grant unto thee ghostly strength by his Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph over the devil, sin, and death, through Jesus Christ our Lord; who by his death hath

overcome the prince of death, and, with the Father and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

¶ *The Sick Person shall be anointed as often as he desireth at the discretion of the Priest.*

¶ *Then the Priest shall bless the Sick Person, saying:*

UNTO God's gracious mercy and protection I commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ *A Prayer for a Sick Child.*

O ALMIGHTY God and merciful Father, to whom alone belong the issues of life and death; look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake; that if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and

doing good in *his* generation: or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth, with thee and the Holy Ghost, ever one God, world without end. *Amen.*

¶ *A Prayer for a Sick Person, when there appeareth small hope of recovery.*

O FATHER of mercies, and God of all comfort, our only help in time of need; we fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of his life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer

continuance amongst us. Yet forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

¶ *A Commendatory Prayer for a Sick Person at the point of Departure.*

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons: we humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh or the wiles of Satan, being purged and done away, it may be presented pure and without spot

before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

¶ *A Prayer for persons troubled in mind or in conscience.*

O BLESSED Lord, the Father of mercies, and the God of all comforts; we beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess his former iniquities: thy wrath lieth hard upon *him*, and *his* soul is full of trouble. But, O merciful God, who hast written thy holy word for our learning, that we through patience and comfort of thy holy scriptures might have hope; give *him* a right understanding of himself, and of thy threats and promises, that *he* may neither cast away his confidence in thee, nor place it anywhere but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking

flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

THE COMMUNION OF THE SICK.

¶ *Forasmuch as all mortal men are subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their parishioners to the often receiving of the Holy Communion of the body and blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the Sick Person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him. And if the same day there be a celebration of the Holy Communion in the Church, then shall the Priest reserve, at the open Communion,*

so much of the Sacrament of the body and blood as shall serve the Sick Person, and so many as shall communicate with him. And after the open Communion ended in the Church, as soon as he conveniently may, he shall go and administer the same, first to those who are appointed to communicate with the Sick, and last of all to the Sick Person himself. But before the Curate distributes the Holy Communion, after the Visitation Office ended, he shall say, Ye that do truly and earnestly, *&c. and so proceed according to the Form before prescribed of administering the Holy Communion; excepting that instead of the prayer of humble access,* We do not presume, *&c. he shall say the following prayer, standing.*

THESE thy servants do not presume to partake of thy holy Table, O merciful Lord, trusting in their own righteousness, but in thy manifold and great mercies. They are not worthy so much as to gather up the crumbs under thy table; but thou art the same Lord, whose property is always to have mercy. Grant them therefore, gracious Lord, so to eat the flesh of thy Son Jesus Christ, and to drink his blood, that their sinful bodies may be made clean by his body, and their souls washed through his most precious blood, and that they may evermore dwell in him, and he in them. *Amen.*

¶ *But if the day be not appointed for the open Communion in the Church, or if there be a necessity for the Sick Person to*

receive the Eucharist before the time of public celebration; then, upon convenient warning given, the Curate shall come and visit the Sick Person before noon. And having a convenient place in the Sick Man's house, with all things necessary so prepared that the Curate may reverently minister, after the Visitation Office ended, he shall there celebrate the Holy Communion after the form and manner following.

Priest. The Lord be with you;
Answer. And with thy spirit.

Priest. Let us pray.
Lord, have mercy upon us.
Answer. Christ, have mercy upon us.
Priest. Lord, have mercy upon us.

¶ *Then shall be said the Collect, Epistle, and Gospel, here following.*

The Collect.

ALMIGHTY, ever-living God, Maker of mankind, who dost correct those whom thou dost love, and chastisest every one whom thou dost receive: We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health, if it be thy gracious will; and whensoever his soul shall depart from the body, it may be with-

out spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 5.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

The Gospel. St. John v. 24.

Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which shall be said the Nicene Creed: and then the Priest shall go directly to the Offertory, and so proceed according to the Form before prescribed of administering the Holy Communion.*

¶ *At the time of the distribution of the Holy Sacrament, the Priest shall first receive the Communion himself, and after administer to them that are appointed to communicate with the Sick; and last of all to the Sick Person.*

¶ *And if there be more Sick Persons who are to receive the Holy Communion the same day that the Curate doth celebrate in any Sick Man's house; then shall he there reserve so much of the Sacrament of the body and blood, as shall serve the*

other Sick Persons, and such as be appointed to communicate with them; and shall immediately carry it, and administer it unto them in the same manner as if he carried it directly from the Church, beginning with, Ye that do truly and earnestly, *&c.*

¶ *In cases of necessity, when none can be gotten to communicate with the Sick in their houses, upon special request of the Sick Person, the Priest may only communicate with him.*

THE

ORDER

OF THE

ADMINISTRATION

OF THE

LORD'S SUPPER,

OR

HOLY COMMUNION,

for the Use of the

CHURCH OF SCOTLAND.

AUTHORISED BY K. CHARLES I.

Anno 1636.

The Order of the Administration of the

LORD'S SUPPER, OR HOLY COMMUNION.

So many as intend to be partakers of the Holy Communion, shall signify their names to the Presbyter or Curate over night, or else in the morning afore the beginning of Morning Prayer, or immediately after.

And if any of those be an open and notorious evil-liver, so that the Church by him is offended, or have done any wrong to his neighbours by word or deed; the Presbyter or Curate, having knowledge thereof, shall call him and advertise him in any wise not to presume to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former naughty life, that the Church may thereby be satisfied, which afore was offended; and that he have recompensed the parties whom he hath done wrong unto, or at the least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the Presbyter or Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended, and the other party will not be persuaded to a godly unity, but remain still in his frowardness

and malice; the Presbyter or Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate.

The holy Table, having at the Communion-time a carpet, and a fair white linen cloth upon it, with other decent furniture, meet for the high mysteries there to be celebrated, shall stand at the uppermost part of the Chancel or Church, where the Presbyter, standing at the north side or end thereof, shall say the Lord's Prayer, with this Collect following for due preparation.

OUR Father, &c. Amen.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

¶ *Then shall the Presbyter, turning to the People, rehearse distinctly all the* TEN COMMANDMENTS: *the People all the while kneeling, and asking God's mercy for the transgression of every duty therein, either according to the letter or to the mystical importance of the said Commandment.*

GOD spake these words and said, I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Presbyter. Thou shalt not make unto thee any graven image, or any likeness *of any thing*, that is in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold *him* guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day *is* the Sabbath of the Lord thy God. *In it* thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them

is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Thou shalt not kill.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts, &c.

Presbyter. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his

ox, nor his ass, nor any thing that *is* thy neighbour's.

People. Lord have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the King, and the Collect of the day: the Presbyter standing up, and saying,*

¶ Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite, have mercy upon thy holy Catholic Church: and in this particular Church in which we live, so rule the heart of thy chosen servant *Charles*, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory; and that we his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord: who, with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom,

We humbly beseech thee so to dispose and govern the heart of *Charles* thy servant our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Immediately after the Collects, the Presbyter shall read the Epistle, saying thus:* The Epistle (is) written in the chapter of at the verse. *And when he hath done, he shall say:* Here endeth the Epistle. *And the Epistle ended, the Gospel shall be read, the Presbyter saying:* The holy Gospel is written in the chapter of at the verse. *And then the People, all standing up, shall say:* Glory be to thee, O Lord. *At the end of the Gospel, the Presbyter shall say:* So endeth the holy Gospel. *And the people shall answer:* Thanks be to thee, O Lord. *And the Epistle and Gospel being ended, shall be said or sung this Creed, all still reverently standing up.*

I BELIEVE in one God, the Father Almighty, Maker of Heaven and Earth, And of all things visible and invisible. And in one Lord Jesus Christ, The only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance

with the Father, By whom all things were made. Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered, and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory, to judge both the quick and the dead: Whose kingdom shall have no end. And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the resurrection of the dead, And the life of the world to come. *Amen.*

¶ *After the Creed, if there be no Sermon, shall follow one of the Homilies which shall hereafter be set forth by common authority. After such Sermon, Homily, or Exhortation, the Presbyter or Curate shall declare unto the People whether there be any Holy-days, or Fasting-days, the week following, and earnestly exhort them to remember the poor, saying (for the Offertory) one or mo of these Sentences following, as he thinketh most*

convenient by his discretion, according to the length or shortness of the time that the people are offering.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord: and Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain and to his offering he had not respect. *Gen.* iv. 3, 4, 5.

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering. *Exod.* xxv. 2.

Ye shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord your God which he hath given you. *Deut.* xvi. 16.

David blessed the Lord before all the congregation, and said: Blessed *be* thou, O Lord God, for ever and ever. Thine, O Lord, *is* the greatness, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth, *is thine:* thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour *come* of thee, and of thine own do we give unto thee.

know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things. And now have I seen with joy thy people which are present here to offer willingly unto thee. 1 *Chron.* xxix. 10, &c.

Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. *Psal.* xcvi. 8.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *Matth.* vi. 19, 20.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven. *Matth.* vii. 12.

Jesus sat over against the treasury, and beheld how the people cast money into it: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you,

that this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance: but she of her want did cast in all that she had, *even* all her living. *Mark* xii. 41 *to* 44.

Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 *Cor.* ix. 11.

Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel. 1 *Cor.* ix. 13, 14.

He which soweth sparingly, shall reap sparingly; and he which soweth bountifully, shall reap bountifully. Every man, according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the word, communicate

unto him that teacheth, in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. *Gal.* vi. 6, 7.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *Heb.* vi. 10.

To do good, and to communicate, forget not: for with such sacrifices God is well pleased. *Heb.* xiii. 16.

¶ *While the Presbyter distinctly pronounceth some or all of these sentences for the Offertory, the Deacon, or (if no such be present) one of the Church-wardens, shall receive the devotions of the People there present in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason with the oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the holy Table. And the Presbyter shall then offer up and place the*

bread and wine prepared for the Sacrament upon the Lord's Table, that it may be ready for that service. And then he shall say,

¶ Let us pray for the whole state of Christ's church militant here in earth.

ALMIGHTY and everliving God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully (*to accept our alms, and*) to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord. And grant that all they that do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors, and specially thy servant *Charles* our King, that under him we may be godly and quietly governed. And grant unto his whole Council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue.

If there be no alms given to the poor, then shall the words (*of accepting our alms*) be left out unsaid.

Give grace, O heavenly Father, to all Bishops, Presbyters, and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace, that with meek heart, and due reverence, they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. [And we commend especially unto thy merciful goodness, the congregation which is here assembled in thy name, to celebrate the commemoration of the most precious death and sacrifice of thy Son and our Saviour Jesus Christ.] And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name for all those thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations: most humbly beseeching thee,

When there is no Communion, these words thus inclosed [ ] are to be left out.

that we may have grace to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments; that at the day of the general resurrection, we, and all they which are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *Then shall follow this Exhortation at certain times when the Presbyter or Curate shall see the People negligent to come to the Holy Communion.*

We be come together at this time, dearly beloved brethren, to feed at the Lord's Supper; unto the which in God's behalf I bid you all that be here present, and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden of God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they which be called (without any cause) most unthankfully refuse to come. Which of you in such a case

would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise letted with worldly business: but such excuses be not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come; wherefore then do ye not repent and amend? When God calleth you, be you not ashamed to say you will not come? When you should return to God, will you excuse yourselves, and say that you be not ready? Consider earnestly with yourselves, how little such feigned excuses shall avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of that heavenly feast. I for my part am here present, and, according to mine office, I bid you in the name of God, I call you in Christ's behalf, I exhort you as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did

vouchsafe to offer up himself by death upon the cross for our salvation; even so it is our duty to celebrate and receive the holy Communion together in the remembrance of his death and sacrifice, as he himself commanded. Now if you will in no wise thus do, consider with yourselves how great injury you do unto God, and how sore punishment hangeth over your heads for the same. And whereas you offend God so grievously in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindness you will not add any more: which thing ye shall do, if ye stand by as gazers and lookers on them that do communicate, and be not partakers of the same yourselves. For what thing can this be accounted else, than a further contempt and unkindness unto God? Truly, it is a great unthankfulness to say Nay when ye be called: but the fault is much greater when men stand by, and yet will not receive this holy Sacrament which is offered unto them. I pray you, what can this be else, but even to have the mysteries of Christ in derision? It is said unto all, Take ye, and eat; Take, and drink ye all of this: Do this in remembrance of me. With what face then, or with what countenance, shall ye hear these words? What will this be

else, but a neglecting, a despising, and mocking of the testament of Christ? Wherefore, rather than ye should so do, depart you hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with yourselves, from whom ye depart. Ye depart from the Lord's table, ye depart from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider, ye shall, by God's grace, return to a better mind: for the obtaining whereof, we shall make our humble petitions, while we shall receive the holy Communion.

¶ *And sometimes shall this be said also, at the discretion of the Presbyter or Curate.*

DEARLY beloved, forasmuch as our duty is to render to Almighty God our Heavenly Father most hearty thanks, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance, as it is declared unto us, as well by God's word, as by the holy Sacrament of his blessed body and blood: the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily: my duty is to exhort

you to consider the dignity of the holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, as you should come holy and clean to a most godly and heavenly feast, so that in no wise you come but in the marriage-garment required of God in holy scripture, and so come and be received as worthy partakers of such a heavenly table. The way and means thereto is, first to examine your lives and conversation by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there (to) bewail your own sinful lives, and confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such, as be not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them, ready to make restitution and satisfaction according to the uttermost of your powers for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that have offended you, as you would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. And because it is

requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience: therefore if there be any of you which by the means aforesaid cannot quiet his own conscience, but requireth further comfort or counsel, then let him come to me, or some other discreet and learned Presbyter or Minister of God's word, and open his grief: that he may receive such ghostly counsel, advice, and comfort, as his conscience may be relieved; and that by the ministry of God's word he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Then shall the Presbyter say this Exhortation.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider what St. Paul writeth to the Corinthians: how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament: (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we be one with Christ,

and Christ with us :) so is the danger great, if we receive the same unworthily. For then we be guilty of the body and blood of Christ our Saviour: we eat and drink our own damnation, not considering the Lord's body : we kindle God's wrath against us ; we provoke him to plague us with divers diseases, and sundry kinds of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime, bewail your sins, and come not to this holy Table: lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul. Judge therefore yourselves, brethren, that ye be not judged of the Lord. Repent you truly for your sins past : have a lively and stedfast faith in Christ our Saviour: amend your lives, and be in perfect charity with all men : so shall ye be meet partakers of those holy mysteries. And, above all things, ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man : who did humble himself

even to the death upon the cross, for us miserable sinners, which lay in darkness and (the) shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and (a) continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Presbyter say to them that come to receive the holy Communion, this invitation.*

You that do truly and earnestly repent you of your sins, and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: draw near, and take this holy Sacrament to your comfort, (and) make your

and Christ with us :) so is the danger great, if we receive the same unworthily. For then we be guilty of the body and blood of Christ our Saviour: we eat and drink our own damnation, not considering the Lord's body : we kindle God's wrath against us ; we provoke him to plague us with divers diseases, and sundry kinds of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime, bewail your sins, and come not to this holy Table: lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul. Judge therefore yourselves, brethren, that ye be not judged of the Lord. Repent you truly for your sins past : have a lively and stedfast faith in Christ our Saviour : amend your lives, and be in perfect charity with all men : so shall ye be meet partakers of those holy mysteries. And, above all things, ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man : who did humble himself

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You that do truly and earnestly repent you of your sins, and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: draw near, and take this holy Sacrament to your comfort, (and) make your

humble confession to Almighty God, before this congregation here gathered together in his holy Name, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by the Presbyter himself, or the Deacon; both he and all the People kneeling humbly upon their knees.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings: The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past: And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Presbyter, or the Bishop (being present), stand up, and, turning himself to the People, pronounce the Absolution as followeth.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him: Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Presbyter also say,*

¶ Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

Come unto me all ye that labour, and are heavy-laden, and I will give you rest. *Matth.* xi. 28.

So God loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *John* iii. 16.

¶ Hear also what St. Paul saith:

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

¶ Hear also what St. John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *John* ii. 1, 2.

¶ *After which the Presbyter shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Presbyter. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Presbyter. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, Almighty, everlasting God.

¶ *Here shall follow the proper Preface, according to the time, if there be any especially appointed: or else immediately shall follow,*

Therefore with Angels and Archangels, &c.

¶ PROPER PREFACES.

¶ *Upon Christmas-Day, and seven days after.*

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as on this day for us: who by the operation of the Holy Ghost was made very man of the substance of the blessed Virgin Mary his

mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ *Upon Easter-Day, and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

¶ *Upon the Ascension-Day, and seven days after.*

THROUGH thy most dearly-beloved Son Jesus Christ our Lord: who, after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us, that where he is thither might we also ascend, and reign with him in glory. Therefore with Angels, &c.

¶ *Upon Whit-Sunday, and six days after.*

THROUGH Jesus Christ our Lord: according to whose most true promise the Holy Ghost came down this day from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness

of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations: whereby we are brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ *Upon the Feast of Trinity only.*

It is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks to thee, O Lord Almighty, and everlasting God. Which art one God, one Lord; not one only Person, but three Persons in one substance: for that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *After which Prefaces shall follow immediately this Doxology.*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts; Heaven and earth are full of thy glory: glory be to thee, O Lord most high.

¶ *Then the Presbyter, standing up, shall say the Prayer of Consecration, as followeth. But then, during the time of Consecration, he shall stand at such a part of the holy Table, where he may with the more ease and decency use both his hands.*

ALMIGHTY God, our heavenly Father, which of thy tender mercy didst give thy only Son Jesus Christ to suffer death upon the cross for our redemption: who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: Hear us, O merciful Father, we most humbly beseech thee, and of thy Almighty goodness vouchsafe so to bless and sanctify with thy Word and holy Spirit these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son; so that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of the same his most precious body and blood. Who, in the night that he

¶ *Then shall the Presbyter say,*

As our Saviour Christ hath commanded and taught us, we are bold to say,

Our Father, &c. For thine, &c. Amen.

¶ *Then shall the Presbyter, kneeling down at God's board, say, in the name of all them that shall communicate, this Collect of humble Access to the holy Communion, as followeth.*

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We be not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *Then shall the Bishop, (if he be present,) or else the Presbyter that celebrateth, first receive the Communion in both kinds himself, and next deliver it to other Bishops, Presbyters, and Deacons, (if any be there present,) that they may help him that*

celebrateth: and after to the People in due order, all humbly kneeling. And when he receiveth himself, or delivereth the bread to others, he shall say this benediction:

THE body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

Here the party receiving shall say, Amen.

¶ *And the Presbyter or Minister that receiveth the cup himself, or delivereth it to others, shall say this benediction:*

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

¶ *Here the party receiving shall say,* Amen.

¶ *When all have communicated, he that celebrates shall go to the Lord's Table, and cover with a fair linen cloth, or corporal, that which remaineth of the consecrated elements, and then say this Collect of thanksgiving, as followeth.*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, which have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us, and that we be very members incorporate in thy

mystical body, which is the blessed company of all faithful people, and be also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. We now most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,* Gloria in excelsis, *in English, as followeth.*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son Jesu Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For

thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Presbyter (or Bishop, if he be present) shall let them depart with this Blessing.*

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *After the Divine Service ended, that which was offered shall be divided in the presence of the Presbyter and the Churchwardens: whereof one half shall be to the use of the Presbyter to provide him books of holy Divinity; the other half shall be faithfully kept and employed on some pious or charitable use, for the decent furnishing of that Church, or the public relief of their Poor, at the discretion of the Presbyter and Churchwardens.*

¶ *COLLECTS to be said after the Offertory, when there is no Communion; every such day one or more. And the same may be said also as often as occasion shall serve, after the Collects either of Morning and Evening Prayer, Communion, or Litany, by the discretion of the Presbyter or Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Christ our Lord. *Amen.*

O ALMIGHTY Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued,

and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, which knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities, and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, which hast promised to hear the petitions of them that ask in thy Son's name, we beseech thee mercifully to incline thine ears to us, that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

¶ *Upon the Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the Homily, concluding with the general Prayer,* (For the whole estate of Christ's Church militant here in earth,) *and one or more of these Collects before rehearsed, as occasion shall serve.*

¶ *And there shall be no public celebration of the Lord's Supper, except there be a sufficient number to communicate with the Presbyter, according to his discretion.*

¶ *And if there be not above twenty persons in the Parish, of discretion to receive the Communion; yet there shall be no Communion, except four, or three at the least, communicate with the Presbyter.*

¶ *And in Cathedral and Collegiate Churches, where be many Presbyters and Deacons, they shall all receive the Communion with the Presbyter that celebrates, every Sunday at the least, except they have a reasonable cause to the contrary.*

¶ *And to take away the superstition which any person hath or might have in the Bread and Wine; though it be lawful to have Wafer Bread, it shall suffice that the Bread be such as is usual: yet the best and purest Wheat Bread that conveniently may be gotten. And if any of the Bread and Wine remain, which is consecrated, it shall be reverently eaten and drunk by such of the Communicants only, as the Presbyter which celebrates shall take unto him; but it shall not be carried out of the Church. And to the end there may be little left, he that officiates is required to consecrate with the least: and then, if there be want, the words of consecration may be repeated again, over more either Bread or Wine; the Presbyter beginning at these words in the Prayer of Consecration,* (Our Saviour, in the night that he was betrayed, took, &c.)

¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens, at the charges of the Parish.*

¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Pasch or Easter shall be one; and shall also receive the Sacraments, and observe other rites, according to the order in this book appointed.*

THE

Communion Office

For the Use of the

CHURCH

OF

SCOTLAND,

As far as concerneth the

MINISTRATION

OF THAT

Holy Sacrament.

Authorized by K. Charles I. *Anno* 1636.

EDINBURGH,

Printed by Mr. Thomas Ruddiman, MDCCXXIV.

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After the Sermon, the Presbyter shall begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient by his discretion, according to the length or shortness of the time that the people are offering.

AND in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord: and Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain and to his offering he had not respect. *Gen.* iv. 3.

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering. *Exod.* xxv. 2.

Ye shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord your God which he hath given you. *Deut.* xvi. 16.

David blessed the Lord before all the congregation, and said: Blessed *be* thou, O Lord God, for ever and ever. Thine, O Lord, *is* the greatness, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth, *is thine:* thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour *come* of thee, and of thine own do we give unto thee. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things. And now have I seen with joy thy people which are present here to offer willingly unto thee. 1 *Cor.* xxix. 10, (&c.)

Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. *Psal.* xcvi. 8.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *Matth.* vi. 19, 20.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven. *Matth.* vii. 12.

Jesus sat over against the treasury, and beheld how the people cast money into it: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance: but she of her want did cast in all that she had, *even* all her living. *Mark* xii. 41, 42, 43, 44.

Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

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Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a

good foundation against the time to come, that they may lay hold on eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *Heb.* vi. 10.

To do good, and to communicate, forget not: for with such sacrifices God is well pleased. *Heb.* xiii. 16.

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¶ Let us pray for the whole state of Christ's Church militant here on Earth.

ALMIGHTY and everliving God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully to accept our alms,

and to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the Spirit of truth, unity and concord. And grant that all they that do confess thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors, and specially thy servant *Charles* our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue. Give grace, O heavenly Father, to all Bishops, Presbyters, and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; that with meek heart, and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we commend especially to thy merciful goodness the Congregation which is here assembled in

thy name to celebrate the commemoration of the most precious death and sacrifice of thy Son and our Saviour Jesus Christ. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them which in this transitory life, be in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name for all those thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations: most humbly beseeching thee, that we may have grace to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments; that at the day of the general resurrection, we, and all they which are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *Then shall the Presbyter say this Exhortation.*

DEARLY Beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider what St. *Paul* writeth to the Corinthians; how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we be one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily. For then we be guilty of the body and blood of Christ our Saviour: we eat and drink our own damnation, not considering the Lord's body: we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime, bewail your sins, and come not to this holy Table: lest, after the taking of that holy Sacrament, the devil enter into

you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul. Judge therefore yourselves, brethren, that ye be not judged of the Lord. Repent you truly for your sins past: have a lively and stedfast faith in Christ our Saviour: amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of those holy mysteries. And, above all things, ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world, by the death and passion of our Saviour Christ, both God and man: who did humble himself, even to the death upon the cross, for us miserable sinners, which lay in darkness and shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, and the Holy Ghost, let us give (as we are

most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Presbyter say to them that come to receive the holy Communion, this Invitation.*

You that do truly and earnestly repent you of your sins, and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: draw near, and take this holy Sacrament to your comfort; make your humble confession to Almighty God, before this congregation here gathered together in his holy name, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by the Presbyter himself, or the Deacon; both he and all the People kneeling humbly upon their knees.*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy

divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings: The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father: For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy name, Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Presbyter, or the Bishop (being present), stand up, and, turning himself to the People, pronounce the Absolution, as followeth.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him: Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Presbyter also say,*

¶ Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

Come unto me, all ye that labour, and are heavy-laden, and I will give you rest. *Matth.* xi. 28. So God loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *John* iii. 16.

¶ Hear also what St. Paul saith:

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

¶ Hear also what St. John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *John* ii. 1, 2.

¶ *After which the Presbyter shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Presbyter. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Presbyter. It is very meet, right, and our bounden duty, that we should at all times, and in all places,

give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

¶ *Here shall follow the proper Preface, according to the time, if there be any especially appointed: or else immediately shall follow,*

Therefore with Angels and Archangels, &c.

¶ PROPER PREFACES.

¶ *Upon Christmas-Day, and seven days after.*

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as on this day for us: who by the operation of the Holy Ghost was made very man of the substance of the blessed Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels and Archangels, &c.

¶ *Upon Easter-Day, and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

¶ *Upon the Ascension-Day, and seven days after.*

THROUGH thy most dearly-beloved Son Jesus Christ our Lord: who, after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither might we also ascend, and reign with him in glory. Therefore with Angels and Archangels, &c.

¶ *Upon Whit-Sunday, and six days after.*

THROUGH Jesus Christ our Lord: according to whose most true promise the Holy Ghost came down this day from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations: whereby we are brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ *Upon the Feast of Trinity only.*

IT is very meet, right, and our bounden duty, that

we should at all times, and in all places, give thanks to thee, O Lord, Almighty and Everlasting God; which art one God, one Lord, not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with angels, &c.

¶ *After which Prefaces shall follow immediately this Doxology.*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts; Heaven and earth are full of thy glory: glory be to thee, O Lord most High.

¶ *Then the Presbyter, standing up, shall say the Prayer of Consecration, as followeth. But then, during the time of Consecration, he shall stand at such a part of the holy Table, where he may with the more ease and decency use both his hands.*

ALMIGHTY God, our heavenly Father, which of thy tender mercy didst give thy only Son Jesus Christ to suffer death upon the cross for our redemption: who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world;

and did institute, and in his holy gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: Hear us, O merciful Father, we most humbly beseech thee, and of thy Almighty goodness vouchsafe so to bless and sanctify with thy word and Holy Spirit these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son; so that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of the same his most precious body and blood. Who, in the night that he was betrayed, *took bread*, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my body, which is given for you; do this in remembrance of me. Likewise, after supper, he *took the cup*, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins: do this, as oft as ye shall drink it, in remembrance of me.

At these words (took bread) *the Presbyter that officiates is to take the Paten in his hand.*

At these words (took the cup) *he is to take the chalice in his hand, and lay his hand upon so much, be it in chalice or flagons, as he intends to conse-*

¶ *Immediately after shall be said this Memorial, or Prayer of Oblation, as followeth.*

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly-beloved Son, our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy Divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make: having in remembrance his blessed Passion, mighty Resurrection, and glorious Ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we entirely desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that whosoever shall be partakers of this holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, and be fulfilled with thy grace

and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Then shall the Presbyter say,*

As our Saviour Christ hath commanded and taught us, we are bold to say,

Our Father, &c. For thine, &c. *Amen.*

¶ *Then shall the Presbyter, kneeling down at God's board, say in the name of all them that shall communicate, this Collect of humble access to the holy Communion, as followeth.*

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We be not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our

sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *Then shall the Bishop, (if he be present,) or else the Presbyter that celebrateth, first receive the Communion in both kinds himself, and next deliver it to other Bishops, Presbyters, and Deacons, (if any be there present,) that they may help him that celebrateth; and after to the people in due order, all humbly kneeling. And when he receiveth himself, or delivereth the bread to others, he shall say this Benediction:*

THE body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

Here the party receiving shall say, Amen.

¶ *And the Presbyter or Minister that receiveth the cup himself, or delivereth it to others, shall say this Benediction:*

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

Here the party receiving shall say, Amen.

¶ *When all have communicated, he that celebrates shall go to the Lord's Table, and cover with a fair linen cloth, or corporal, that which remaineth of the consecrated elements, and then say this Collect of Thanksgiving, as followeth.*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, which have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ, and dost assure us thereby of thy favour and goodness towards us, and that we be very members incorporate in thy mystical body, which is the blessed company of all faithful people, and be also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. We now most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord: to whom, with the Father and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung* Gloria in excelsis, *as followeth.*

GLORY be to God on high, and in earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, Heavenly King, God the Father Almighty. O Lord, the

only-begotten Son, Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Presbyter (or Bishop, if he be present) shall let them depart with this Blessing:*

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

FINIS.

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For the Ufe of the

CHURCH

OF

SCOTLAND,

As far as concerneth the

MINISTRATION

OF THAT

Holy Sacrament.

Authorized by K. CHARLES I. *Anno* 1636.

All the Parts of this Office are ranked in the natural Order.

Printed in the Year of our LORD

MDCCXLIII.

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§ *Then shall he say this* Exhortation.

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that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament: (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we be one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily. For then we be guilty of the body and blood of Christ our Saviour: we eat and drink our own damnation, not considering the Lord's body: we kindle God's wrath against us; we provoke him to with plague us divers diseases, and sundry kinds of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime, bewail your sins, and come not to this holy Table: lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul. Judge therefore yourselves, brethren, that ye be not judged of the Lord. Repent you truly for your sins past: have a lively and stedfast faith in Christ our Saviour: amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of those holy

mysteries. And, above all things, ye must give humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man: who did humble himself even to the death upon the cross, for us miserable sinners, which lay in darkness and in shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

§ *Then shall the Presbyter say,*

The Lord be with you:
Answer. And with thy spirit.

Presbyter. Lift up your hearts :

Answer. We lift them up unto the Lord.

Presbyter. Let us give thanks unto our Lord God :

Answer. It is meet and right so to do.

Presbyter. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, † Holy Father, Almighty, Everlasting God.

† *These words* (Holy Father) *must be omitted on Trinity Sunday.*

§ *Here shall follow the proper Preface, according to the time, if there be any especially appointed: or else immediately shall follow,*

Therefore with Angels and Archangels, &c.

§ PROPER PREFACES.

§ *Upon Christmas-Day, and seven days after.*

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as on this day for us: who by the operation of the Holy Ghost was made very man of the substance of the blessed Virgin Mary his mother, and that without spot of sin, to make us clean from sin. Therefore with Angels and Archangels, &c.

§ *Upon Easter-Day, and seven days after.*

BUT chiefly are we bound to praise thee for the

glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

§ *Upon the Ascension-Day, and seven days after.*

THROUGH thy most dearly-beloved Son Jesus Christ our Lord: who, after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither might we also ascend, and reign with him in glory. Therefore with Angels and Archangels, &c.

§ *Upon Whit-Sunday, and six days after.*

THROUGH Jesus Christ our Lord: according to whose most true promise the Holy Ghost came down this day from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations: whereby we are brought out of

darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

§ *Upon the Feast of Trinity only.*

WHICH art one God, one Lord; not one only Person, but three Persons in one substance: for that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

§ *After which Prefaces shall follow immediately this Doxology.*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts; Heaven and earth are full of thy glory: glory be to thee, O Lord most High.

§ *Then the Presbyter, standing up, shall say the Prayer of Consecration, as followeth. But then, during the time of Consecration, he shall stand at such a part of the holy Table, where he may with the more ease and decency use both his hands.*

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thy only Son Jesus Christ to suffer death upon the cross for our redemption:

who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: Hear us, O merciful Father, we most humbly beseech thee, and of thy Almighty goodness vouchsafe so to bless and sanctify with thy word and Holy Spirit these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son; so that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of the same his most precious body and blood. Who, in the night that he was betrayed, **took bread*; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take eat, this is my body, which is given for you: do this in remembrance of me. Likewise, after supper, he †*took the cup;* and when he had given thanks, he gave it to them, saying, Drink ye

* *At these words* [took bread] *the Presbyter that officiates is to take the paten in his hand.*

† *At these words* [took the cup] *he is to take the chalice in his hand, and lay his hand upon so much, be it in chalice or flagons, as he intends to consecrate.*

all of this; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins: do this, as oft as ye shall drink it, in remembrance of me.

§ *Immediately after shall be said this Memorial, or Prayer of Oblation, as followeth.*

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly-beloved Son, our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy Divine Majesty, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath willed us to make: having in remembrance his blessed Passion, mighty Resurrection, and glorious Ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we entirely desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be

a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that whosoever shall be partakers of this holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, and be fulfilled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

§ Let us pray for the whole state of Christ's Church.

ALMIGHTY and everlasting God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully *to accept our alms, and* to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the Spirit of truth, unity, and concord. And grant

that all they that do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and especially thy servant our King, that under him we may be godly and quietly governed. And grant unto his whole Council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of true religion and virtue. Give grace, O heavenly Father, to all Bishops and Pastors, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; that with meek heart, and due reverence, they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we commend especially to thy merciful goodness the congregation which is here assembled in thy name, *to celebrate the commemoration of the most precious death and sacrifice of thy Son and our Saviour Jesus Christ.* And we most humbly beseech thee of thy goodness, O Lord,

to comfort and succour all them who in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name for all those thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations: most humbly beseeching thee, that we may have grace to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments; that, at the day of the general resurrection, we, and all they which are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

§ *Then shall the Presbyter say,*

As our Saviour Christ hath commanded and taught us, we are bold to say,

OUR Father, &c. For thine, &c. *Amen.*

§ *Then the Presbyter shall say to them that come to receive the holy Communion, this Invitation.*

You that do truly and earnestly repent you of your sins, and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: draw near, and take this holy Sacrament to your comfort; make your humble confession to Almighty God, before this Congregation here gathered together in his holy name, meekly kneeling upon your knees.

§ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by the Presbyter, or the Deacon; both he and all the People kneeling humbly upon their knees.*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings: The remembrance of them is grievous unto us, The

burthen of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father: For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy name, Through Jesus Christ our Lord. *Amen.*

§ *Then shall the Presbyter, or the Bishop (being present), stand up, and, turning himself to the People, pronounce the Absolution, as followeth.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them who with hearty repentance and true faith turn unto him: Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

§ *Then shall the Presbyter also say,*

§ Hear what *comfortable words* our Saviour Christ saith unto all that truly turn to him:

Come unto me, all ye that labour, and are heavy-laden, and I will give you rest. *Matth.* xi. 28. So God loved the world, that he gave his only-begotten Son, that whosoever believeth in

him should not perish, but have everlasting life. *John* iii. 16.

§ Hear also what St. Paul saith:

This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners. 1 *Tim.* i. 15.

§ Hear also what St. John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *John* ii. 1, 2.

§ *Then shall the Presbyter, kneeling down at God's board, say, in the name of all them that shall communicate, this Collect of humble access to the holy Communion, as followeth.*

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We be not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood,

and that we may evermore dwell in him, and he in us. *Amen.*

§ *Then shall the Bishop, (if he be present,) or else the Presbyter that celebrateth, first receive the Communion in both kinds himself, and next deliver it to other Bishops, Presbyters, and Deacons, (if any be there present,) that they may help him that celebrateth; and after to the people in due order, all humbly kneeling. And when he receiveth himself, or delivereth the bread to others, he shall say this Benediction:*

THE body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

Here the party receiving shall say, Amen.

§ *And the Presbyter or Minister that receiveth the cup himself, or delivereth it to others, shall say this Benediction:*

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

Here the party receiving shall say, Amen.

§ *When all have communicated, he that celebrates shall go to the Lord's Table, and cover with a fair linen cloth, or corporal, that which remaineth of the consecrated elements, and then say this Collect of Thanksgiving, as followeth.*

ALMIGHTY and Everlasting * God, we most heartily

* The edition of 1735 reads *Everliving*.—P. H.

thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ, and dost assure us thereby of thy favour and goodness towards us; and that we be very members incorporate in thy mystical body, which is the blessed company of all faithful people, and be also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. We now most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord: to whom, with the Father and the Holy Ghost, be all honour and glory, world without end. *Amen.*

§ *Then shall be said or sung* Gloria in excelsis, *as followeth.*

GLORY be to God on high, and in earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, Heavenly King, God the Father Almighty. O Lord, the only-begotten Son, Jesu Christ; O Lord God, Lamb

of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

§ *Then the Presbyter (or Bishop, if he be present) shall let them depart with this Blessing.*

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

FINIS.

VARIATIONS

In the Edition printed 1752.

Page 157, line 5; "of *this* his precious blood."
line 41; "creatures of bread and wine, *which we now offer unto thee*:" [these last words, here inserted in the *Prayer of Consecration*, being omitted in the *Prayer of Oblation*, p. 158, l. 12.]
Page 159, line 10; "accept *of* our bounden duty."
Page 163, line 18; "*Then shall the Presbyter say.*"

THE COMMUNION OFFICE

For the Uſe of the

CHURCH OF *SCOTLAND*,

As far as concerneth the

MINISTRATION OF THAT HOLY SACRAMENT.

Authorized by K. CHARLES I. *Anno* 1636.

Printed in the Year of our LORD MDCCLV.

DIRECTION.

BEGIN the Office with the EXHORTATION: then read the SENTENCES, which ought not to have been printed before, but after, the *Exhortation;* and of these, that in 1 *Chron.* xxix should have been the last. The words therein, inclosed in Crotchets *thus* [ ] are to be read by the Presbyter, after presenting the Elements and Offertory on the Altar.

Then proceed, *The Lord be with you,* &c. as in the Office.

THE

COMMUNION OFFICE

FOR THE USE OF THE

CHURCH OF SCOTLAND,

As far as concerneth the Ministration of that

HOLY SACRAMENT.

After the Sermon, the Presbyter shall begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient by his discretion, according to the length or shortness of the time that the people are offering.

AND in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord: and Abel also, he brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain and his offering he had not respect. *Gen.* iv. 4, 5.

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering. *Exod.* xxv. 2.

Ye shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord your God which he hath given you. *Deut.* xvi. 16, 17.

David blessed the Lord before all the congregation, and said: [Blessed *be thou*, O Lord God, for ever and ever. Thine, O Lord, *is* the greatness, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth, *is thine:* thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour *come* of thee, and of thine own do we give unto thee.] I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things. And now have I seen with joy thy people which are present here, to offer willingly unto thee. 1 *Chron.* xxix. 10, &c.

Give unto the Lord the glory due unto his name: bring an offering, and come unto his courts. *Psal.* xcvi. 8.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *Matth.* vi. 19, 20.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven. *Matth.* vii. 21.

Jesus sat over against the treasury, and beheld how the people cast money into it: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance: but she of her want did cast in all that she had, *even* all her living. *Mark* xii. 41, 42, 43, 44.

Who goeth a warfare at any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk thereof. 1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 *Cor.* ix. 11.

Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel. 1 *Cor.* ix. 13, 14.

He who soweth sparingly, shall reap sparingly; and he who soweth bountifully, shall reap bountifully. Every man, according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a chearful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. *Gal.* vi. 6, 7.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a

good foundation against the time to come, that they may lay hold on eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, to forget your work, and labour of love, which ye have shewed towards his name, in that ye have ministered to the saints, and do minister. *Heb.* vi. 10.

To do good, and to communicate, forget not: for with such sacrifices God is well pleased. *Heb.* xiii. 16.

§ *While the Presbyter distinctly pronounceth some or all of these sentences for the Offertory, the Deacon, or (if no such be present) one of the Church-wardens, shall receive the devotions of the People there present in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason with the oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the holy Table. And the Presbyter shall then offer up and place the bread and wine prepared for the Sacrament upon the Lord's Table.* And

§ *Then he shall say this* Exhortation.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider what St. Paul writeth to the Corinthians: how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of

that cup. For as the benefit is great, if, with a true penitent heart and lively faith we receive that holy Sacrament: (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour: we eat and drink our own damnation, not considering the Lord's body: we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. [Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime, bewail your sins, else come not to this holy Table: lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.] Judge therefore yourselves, brethren, that ye be not judged of the Lord. Repent you truly for your sins past: have a lively and stedfast faith in Christ our Saviour: amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of those holy myste-

ries. And, above all things, ye must give humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man: who did humble himself even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

§ *Then shall the Presbyter say,*

The Lord be with you:

Answer. And with thy spirit.

Presbyter. Lift up your hearts:

Answer. We lift them up unto the Lord.

Presbyter. Let us give thanks unto our Lord God:

Answer. It is meet and right so to do.

Presbyter. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, *Holy Father, Almighty, Everlasting God.

* *These words* (Holy Father) *must be omitted on Trinity Sunday.*

§ *Here shall follow the proper Preface according to the time, if there be any especially appointed; or else immediately shall follow,*

Therefore with Angels and Archangels, &c.

§ PROPER PREFACES.

§ *Upon Christmas-Day, and seven days after.*

BECAUSE thou didst give Jesus Christ thine only Son to be born as on this day for us: who, by the operation of the Holy Ghost, was made very man of the substance of the blessed Virgin Mary his mother; and that without spot of sin, to make us clean from sin. Therefore with Angels, &c.

§ *Upon Easter-Day, and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our

Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

§ *Upon Ascension-Day, and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord: who, after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither might we also ascend, and reign with him in glory. Therefore with Angels and Archangels, &c.

§ *Upon Whit-Sunday, and six days after.*

THROUGH Jesus Christ our Lord: according to whose most true promise the Holy Ghost came down this day from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations: whereby we are brought out of darkness and error into the clear light and

true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

§ *Upon the Feast of Trinity only.*

WHO art one God, one Lord; not one only Person, but three Persons in one substance: for that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

§ *After which Prefaces shall follow immediately this Doxology.*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying: Holy, holy, holy, Lord God of Hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord most high.

§ *Then the Presbyter, standing up, shall say the Prayer of* Consecration *as followeth: but then during the time of consecration, he shall stand at such a part of the holy Table, where he may with more ease and decency use both his hands.*

. . . ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thy only Son Jesus Christ, to suffer death upon the cross for our redemption: who made (by his own oblation of him-

self once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice until his coming again: who, in the night that he was betrayed, * *took bread*, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, THIS IS MY BODY, which is given for you; DO this in remembrance of me. Likewise after supper he † *took the cup*, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for THIS IS MY BLOOD; of the New Testament, which is shed for you, and for many, for the remission of sins: DO this, as oft as ye shall drink it, in remembrance of me.

* *At these words* (took bread) *the Presbyter that officiates is to take the paten in his hand, and here to break the bread.*

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§ *Immediately after shall be said this Memorial, or Prayer of* OBLATION, *as followeth.*

WHEREFORE, O Lord, and heavenly Father, according to the institution of thy dearly-beloved Son, our Saviour Jesus Christ, we thy humble servants

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 *Cor.* ix. 11.

Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel. 1 *Cor.* ix. 13, 14.

He who soweth sparingly, shall reap sparingly; and he who soweth bountifully, shall reap bountifully. Every man, according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a chearful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. *Gal.* vi. 6, 7.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a

good foundation against the time to come, that they may lay hold on eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, to forget your work, and labour of love, which ye have shewed towards his name, in that ye have ministered to the saints, and do minister. *Heb.* vi. 10.

To do good, and to communicate, forget not: for with such sacrifices God is well pleased. *Heb.* xiii. 16.

§ *While the Presbyter distinctly pronounceth some or all of these sentences for the Offertory, the Deacon, or (if no such be present) one of the Church-wardens, shall receive the devotions of the People there present in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason with the oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the holy Table. And the Presbyter shall then offer up and place the bread and wine prepared for the Sacrament upon the Lord's Table.* And

§ *Then he shall say this* Exhortation.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider what St. Paul writeth to the Corinthians: how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of

that cup. For as the benefit is great, if, with a true penitent heart and lively faith we receive that holy Sacrament: (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour: we eat and drink our own damnation, not considering the Lord's body: we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. [Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime, bewail your sins, else come not to this holy Table: lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.] Judge therefore yourselves, brethren, that ye be not judged of the Lord. Repent you truly for your sins past: have a lively and stedfast faith in Christ our Saviour: amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of those holy myste-

ries. And, above all things, ye must give humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man: who did humble himself even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

§ *Then shall the Presbyter say,*

The Lord be with you:

Answer. And with thy spirit.

Presbyter. Lift up your hearts:

Answer. We lift them up unto the Lord.

Presbyter. Let us give thanks unto our Lord God:

Answer. It is meet and right so to do.

Presbyter. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, *Holy Father, Almighty, Everlasting God.

* *These words* (Holy Father) *must be omitted on Trinity Sunday.*

§ *Here shall follow the proper Preface according to the time, if there be any especially appointed; or else immediately shall follow,*

Therefore with Angels and Archangels, &c.

§ PROPER PREFACES.

§ *Upon Christmas-Day, and seven days after.*

BECAUSE thou didst give Jesus Christ thine only Son to be born as on this day for us: who, by the operation of the Holy Ghost, was made very man of the substance of the blessed Virgin Mary his mother; and that without spot of sin, to make us clean from sin. Therefore with Angels, &c.

§ *Upon Easter-Day, and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our

Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

§ *Upon Ascension-Day, and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord: who, after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither might we also ascend, and reign with him in glory. Therefore with Angels and Archangels, &c.

§ *Upon Whit-Sunday, and six days after.*

THROUGH Jesus Christ our Lord: according to whose most true promise the Holy Ghost came down this day from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations: whereby we are brought out of darkness and error into the clear light and

God so loved the world, that he gave his only-begotten Son; that whosoever believeth in him, should not perish, but have everlasting life. *John* iii. 16.

§ Hear also what St. Paul saith:

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

§ Hear also what St. John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. 1 *John* ii. 1, 2.

§ *Then shall the Presbyter, turning him to the altar, kneel down and say, in the name of them that shall communicate, this Collect of humble* Access *to the holy communion, as followeth.*

We do not presume to come to this thy holy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his most sacred

body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

§ *Then shall the Bishop, (if he be present,) or else the Presbyter that celebrateth, first receive the Communion in both kinds himself, and next deliver it to other Bishops, Presbyters, and Deacons, (if there be any present,) and after to the people in due order, all humbly kneeling. And when he receiveth himself, or delivereth the Sacrament of the body of Christ to others, he shall say,*

THE body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life.

Here the person receiving shall say, Amen.

§ *And the Presbyter or Minister that receiveth the cup himself, or deliver it to others, shall say this* Benediction;

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life.

Here the person receiving shall say, Amen.

§ *When all have communicated, he that celebrates shall go to the Lord's Table, and cover with a fair linen cloth that which remaineth of the consecrated elements, and then say this Collect of* Thanksgiving, *as followeth.*

ALMIGHTY and everliving God, we most heartily

thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people, and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. We now most humbly beseech thee, O heavenly Father, so to assist us with thy grace and Holy Spirit, that we may continue in that holy communion and fellowship, and do all such good works as thou hast commanded us to walk in, through Jesus Christ our Lord; to whom with the Father, and the Holy Ghost, be all honour and glory, world without end. *Amen.*

§ *Then shall be said or sung,* Goria in excelsis, *as followeth.*

GLORY be to God in high, and in earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father almighty, and Holy Ghost.

O Lord, the only-begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

§ *Then the Presbyter, or Bishop, if he be present, shall let them depart with this* Blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

FINIS.

THE COMMUNION-OFFICE FOR THE USE OF THE CHURCH OF SCOTLAND, AS FAR AS CONCERNETH THE MINISTRATION OF THAT HOLY SACRAMENT.

EDINBURGH:
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THE

COMMUNION OFFICE

FOR THE USE OF THE

CHURCH OF SCOTLAND,

As far as concerneth the Ministration of that

HOLY SACRAMENT.

¶ *The Exhortation.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider what St. Paul writeth to the Corinthians: how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament: (for then we spiritually eat the flesh of

Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour: we eat and drink our own damnation, not considering the Lord's body: we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord. Repent you truly for your sins past: have a lively and stedfast faith in Christ our Saviour: amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of those holy mysteries. And, above all things, ye must give humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man: who did humble himself even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ

thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then the Presbyter or Deacon shall say,*

Let us present our offerings to the Lord with reverence and godly fear.

¶ *Then the Presbyter shall begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient by his discretion, according to the length or shortness of the time that the people are offering.*

In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord: and Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but

unto Cain and to his offering he had not respect. *Gen.* iv. 3, 4.

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering. *Exod.* xxv. 2.

Ye shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord your God which he hath given you. *Deut.* xvi. 16, 17.

Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. *Psal.* xcvi. 8.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *Matth.* vi. 19, 20.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven. *Matth.* vii. 21.

Jesus sat over against the treasury, and beheld how the people cast money into it: and many that

were rich cast in much. And there came a certain poor widow; and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living. *Mark* xii. 41, 42, 43, 44.

Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 *Cor.* ix. 11.

Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix. 13, 14.

He who soweth sparingly, shall reap also sparingly; and he who soweth bountifully, shall reap

also bountifully. Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. *Gal.* vi. 6, 7.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *Heb.* vi. 10.

To do good, and to communicate, forget not: for with such sacrifices God is well pleased. *Heb.* xiii. 16.

¶ *While the Presbyter distinctly pronounceth some or all of these sentences for the Offertory, the Deacon, or (if no such be present) some other fit person, shall receive the devotions of the people there present in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason with the oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the holy Table, saying:*

Blessed be thou, O Lord God, for ever and ever. Thine, O Lord, is the greatness, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth, is thine: thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and of thine own do we give unto thee. *Amen.*

¶ *And the Presbyter shall then offer up, and place the bread and wine prepared for the Sacrament upon the Lord's Table; and shall say,*

The Lord be with you:
Answer. And with thy spirit.
Presbyter. Lift up your hearts:
Answer. We lift them up unto the Lord.
Presbyter. Let us give thanks unto our Lord God:
Answer. It is meet and right so to do.

Presbyter. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, *[Holy Father,] Almighty, Everlasting God.

* *These words* (Holy Father) *must be omitted on Trinity Sunday.*

¶ *Here shall follow the proper Preface, according to the time, if there be any especially appointed: or else immediately shall follow,*

Therefore with Angels and Archangels, &c.

¶ PROPER PREFACES.

¶ *Upon Christmas-Day, and seven days after.*

BECAUSE thou didst give Jesus Christ, thine only Son, to be born * [as on this day] for us, who, by the operation of the Holy Ghost, was made very man, of the substance of the blessed Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels. &c.

* *During the seven days after Christmas, say,* as at this time.

¶ *Upon Easter-Day, and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the

world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

¶ *Upon Ascension-Day, and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord: who, after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither might we also ascend, and reign with him in glory. Therefore with Angels and Archangels, &c.

¶ *Upon Whit-Sunday, and six days after.*

THROUGH Jesus Christ our Lord: according to whose most true promise the Holy Ghost came down * [as on this day] from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations: whereby we are brought out of darkness and error into the clear light and

* *During the six days after Whitsunday, say, as at this time.*

true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ *Upon the Feast of Trinity only.*

WHO art one God, one Lord; not one only Person, but three Persons in one substance: for that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *After which Prefaces shall follow immediately this Doxology.*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts: Heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

¶ *Then the Presbyter, standing at such a part of the holy Table as he may with the most ease and decency use both his hands, shall say the Prayer of Consecration, as followeth.*

ALL glory be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy didst give thy only Son Jesus Christ to suffer death upon the cross for our redemption: who (by his own oblation of himself once offered) made a full,

perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy gospel command us to continue, a perpetual memorial of that his precious death and sacrifice, until his coming again. For in the night that he was betrayed, (*a*) he took bread; and when he had given thanks, (*b*) he brake it, and gave it to his disciples, saying, Take eat, (*c*) THIS IS MY BODY, which is given for you: DO this in remembrance of me. Likewise, after Supper (*d*) he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (*e*) THIS IS MY BLOOD of the New Testament, which is shed for you, and for many, for the remission of sins: DO this, as oft as ye shall drink it, in remembrance of me.

(a) Here the Presbyter is to take the paten in his hands:

b And here to break the bread:

c And here to lay his hands upon all the bread.

d Here he is to take the cup into his hand:

e And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.

The Oblation.

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly-beloved Son, our Saviour Jesus Christ, we thy humble servants do celebrate

and make here before thy Divine Majesty, with these thy holy gifts WHICH WE NOW OFFER UNTO THEE, the memorial thy Son hath commanded us to make: having in remembrance his blessed Passion and precious Death, his mighty Resurrection and glorious Ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech thee, O merciful Father, to hear us; and of thy Almighty goodness vouchsafe to bless and sanctify, with thy word and Holy Spirit, these thy gifts and creatures of bread and wine, that they may become the body and blood of thy most dearly beloved Son. And we earnestly desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we humbly offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; beseeching thee, that whosoever shall be partakers of this holy Communion, may worthily

The Invocation.

receive the most precious body and blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offerun to thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ Let us pray for the whole state of Christ's Church.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully to accept our alms, and to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the Spirit of truth, unity, and concord. And grant that all they that do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and

Governors; and especially thy servant our King, that under him we may be godly and quietly governed. And grant unto his whole Council, and to all who are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; that with meek heart, and due reverence, they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we commend especially to thy merciful goodness the Congregation which is here assembled in thy name, to celebrate the commemoration of the most precious death and sacrifice of thy Son and our Saviour Jesus Christ. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all those who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name for all thy servants, who, having finished

their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations: most humbly beseeching thee to give us grace to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments, that at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *Then shall the Presbyter say:*

As our Saviour Christ hath commanded and taught us, we are bold to say,

Our Father, who, &c. For thine, &c. Amen.

¶ *Then the Presbyter shall say to them that come to receive the holy Communion, this Invitation.*

Ye that do truly and earnestly repent you of your

sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God.

¶ *Then shall this general Confession be made by the People, along with the Presbyter; he first kneeling down.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past: And grant that we may ever hereafter serve and please thee, in newness of life, To the honour and glory of thy name, Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Presbyter, or the Bishop (being present), stand up, and, turning himself to the People, pronounce the Absolution, as followeth.*

ALMIGHTY God, our heavenly Father, who, of his great mercy, hath promised forgiveness of sins to all them who with hearty repentance and true faith turn unto him: Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Presbyter also say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

COME unto me, all ye that labour, and are heavy-laden, and I will give you rest. *Matth.* xi. 28.

God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. *John* iii. 16.

Hear also what St. Paul saith:

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what St. John saith :

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. 1 *John* ii. 1, 2.

¶ *Then shall the Presbyter, turning him to the Altar, kneel down, and say, in the name of all them that shall communicate, this Collect of humble Access to the holy Communion, as followeth.*

We do not presume to come to this thy holy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his most sacred body, our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *Then shall the Bishop, if he be present, or else the Presbyter that celebrateth, first receive the Communion in both kinds himself, and next deliver it to other Bishops, Presbyters, and Deacons, (if there be any present,) and after to the People, in due order, all humbly kneeling. And when he receiveth him-*

self, or delivereth the Sacrament of the body of Christ to others, he shall say :

THE body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life.

¶ *Here the Person receiving shall say,* Amen.

¶ *And the Presbyter, or Minister, that receiveth the cup himself, or delivereth it to others, shall say this Benediction :*

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life.

¶ *Here the Person receiving shall say,* Amen.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Presbyter is to consecrate more, according to the Form before prescribed, beginning at the words,* All glory be to thee, &c. *and ending with the words,* that they may become the body and blood of thy most dearly beloved Son.

¶ *When all have communicated, he that celebrates shall go to the Lord's Table, and cover with a fair linen cloth that which remaineth of the consecrated elements, and then say :*

HAVING now received the precious body and blood of Christ, let us give thanks to our Lord God, who hath graciously vouchsafed to admit us to the par-

ticipation of his holy mysteries; and let us beg of him grace to perform our vows, and to persevere in our good resolutions: and that, being made holy, we may obtain everlasting life, through the merits of the all-sufficient sacrifice of our Lord and Saviour Jesus Christ.

¶ *Then the Presbyter shall say this Collect of Thanksgiving, as followeth.*

ALMIGHTY and Everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people, and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. We now most humbly beseech thee, O heavenly Father, so to assist us with thy grace and Holy Spirit, that we may continue in that holy communion and fellowship, and do all such good works as thou hast commanded us to walk in, through

Jesus Christ our Lord: to whom, with the Father, and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung* Gloria in excelsis, *as followeth.*

GLORY be to God in the highest, and in earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty; and to thee, O God, the only-begotten Son Jesu Christ; and to thee, O God the Holy Ghost.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Presbyter, or Bishop, (if he be present,) shall let them depart with this Blessing.*

THE peace of God which passeth all understanding,

keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

FINIS.

In a copy of the edition of 1764, which is said to have belonged to, and been used by, Bishop Alexander of Dunkeld, (1743—1776,) there are some very remarkable alterations, which he adopted in reciting the Office.

On the reverse of the title-page is the following:—

"Page 4.—At this mark *, omitting what is there between the asterisks, instead thereof say what follows:

"* Who did offer his body and blood unto the Father as a sacrifice to be slain on the cross for the sins of men, and commanded his Church to continue this memorial of it until his coming again to judge the quick and the dead, and (in this Eucharistical commemorative Sacrifice of his own institution) to plead the merits of it here on earth, (even the innumerable benefits, which by his precious blood-shedding he hath obtained to us,) as Himself doth continually in heaven; and who gave us his flesh to eat, and his blood to drink, in these holy mysteries, as pledges of his love, and for the spiritual nourishment of our souls and bodies unto everlasting life, to our great and endless comfort.* To Him, therefore, &c."

Between pages 10 and 11 (202 and 203 of the present edition) are inserted two leaves of MS. containing as follows:—

"¶ The Great Thanksgiving.

"It is very meet, right, and our bounden duty, that we should at all times, in all places, and for all things, give thanks unto thee, O Lord, bless thee, worship thee, glorify thee, and praise thee, Almighty Everlasting Father, the Fountain of Life and Immortality, the Treasure of all Perfection, the Maker of all Creatures visible and invisible, the God and Governor of the Universe, to whom every spirit must at last

yield obedience and subjection:——For creating man at first in thine own image, and placing him in Paradise in a state of dignity and pleasure:——For giving him a nature capable of everlasting happiness; and, when he had forfeited that happiness by transgressing thy commandment,——For thy great goodness in not utterly forsaking him, but training him up in divers manners, by the dictates of reason, and the economy of the Law and the Prophets, to revive and keep alive in him a sense of his duty.——But chiefly and above all things are we sinners bound to celebrate thy praises for making a new covenant with mankind in the eternal Son of thy love, Jesus Christ:——For that most glorious manifestation of thy incomprehensible goodness and mercy in sending him in the fulness of time to take our nature upon him, that he might publish it by his doctrine, and ratify it with his blood:——For his marvellous incarnation and birth [CHRISTMAS-DAY.] as on this day; being by the operation of the Holy Ghost made very man of the substance of the Blessed Virgin Mary his Mother, and that without spot of sin to make us clean from all sin:——For his transcendent heavenly doctrine and most holy life, [*ad libitum Sacerdotis,*] by which He hath instructed mankind how to recover their lost happiness:——For his wonderful patience in bearing the many labours and sorrows, temptations and indignities, which he was pleased to undergo during the exercise of his Mediatorial office here on earth:——For his astonishing meekness under all the opprobrious and cruel circumstances of his death, as they were inflicted on him by the wickedness and malice of men:——But especially for his absolute submission, and voluntary self-denial, when he underwent the inward agony in the garden of sorrow, and

the painful spiritual sensation, which made him utter that terrible exclamation, 'My God, my God, why hast thou forsaken me?' when upon the cross he yielded himself up a full, perfect, and available sacrifice, atonement, and satisfaction for the sins of Adam the transgressor, and of all us his fallen race:——For his mighty Resurrection, [EASTER-DAY, AND ALL SUNDAYS.] whereby he hath eminently declared himself to be the Son of God with power, and hath given to us a sure pledge also of the resurrection of our mortal bodies, having trampled on him who had the power of death, the Devil, and delivered us from the pains of everlasting death:——For his glorious ascension into heaven, [ASCENSION-DAY.] as on this day, by which he hath opened to us the gate of everlasting life, and is gone to prepare a place for us, that where he is, there we may be also:——For his majestic sitting on thy right hand as a powerful Intercessor with thee, his God and Father, to obtain grace for us sinners, to help us in time of our need:——For the most gracious sending down the Holy Ghost upon the apostles, according to his own most true promise, [WHIT-SUNDAY.] as on this day, to teach them, and to lead them into all truth, giving them the gift of divers languages, and also boldness with fervent zeal to preach the Gospel, and plant the Church among all nations: whereby we also have been brought out of darkness and error into the light and knowledge of Thee the true God, and of thy Son Jesus Christ; and have received that Spirit of adoption by which we are made thy sons and heirs of thy heavenly kingdom:——For his instituting holy Baptism to be the sacrament of our admission to be members of his body in the new covenant; and for the solemn assurance he

hath given us that he will be with his body, the Church, and govern it by the same his most blessed Spirit unto the end of the world, and that the gates of hell shall not prevail against it. —— [SAINTS'-DAYS.] For the wonderful grace and virtue manifested in the lives and deaths of the apostles, saints, and martyrs, who have gone before us in the course of faith, and departed hence in thy fear, [particularly N. whom we this day commemorate;] whereby they have been enabled to triumph over the world, and to overcome themselves and their own passions, convincing us of the possibility of serving thee under the greatest difficulties, and animating our endeavours by reflecting on their happy success.—— [EMBER AND ORDINATION DAYS.] For the goodness of our blessed Lord in appointing divers orders of men to be stewards of his mysteries, for the perfecting of the saints, for the work of the ministry, for the edification of the body of Christ:——And finally, for the exceeding great love of our Master and only Saviour, that before he left this world, in order to comfort and support us in our present state of pilgrimage, he did institute, and in his holy Gospel command us to continue, a perpetual memorial of all that he had done and was going to suffer for our salvation, representing the same before thee in the manner he hath directed, until his coming again at the last day with power and great glory, to judge both the quick and the dead, and to render unto every one according to their works, whether they have been good or whether they have been evil.

"For these and for all thy other unspeakable mercies, both ghostly and bodily, and respecting either the temporal or eternal happiness of mankind,——

"¶ [*All joining in one voice.*]

"With angels and archangels, and with all the company of heaven, and thy holy Church throughout the earth, we laud and magnify thy glorious name, evermore praising thee, and saying,

"Holy, holy, holy, Lord God of Hosts: heaven and earth are full of thy glory: glory be to thee, O Lord most high.

In the Prayer of Consecration, at the laying of hands upon the bread, it is directed to make the sign of the cross, the word "Bo†dy" being marked with a cross.

In like manner, at laying hands upon the chalice, the word "Blo†od" is so marked. And when the words "which is shed for you" are pronounced, the wine was to be poured out, a mark at "shed"* directing to the word *"*effunde*" in the margin.

In the Oblation, at the words "WHICH WE NOW OFFER* UNTO THEE," there is a marginal direction, "* *eleva,*" intimating that the gifts were to be lifted up. And after the passage farther on, "rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same,* " there is a marginal addition, "* and looking for his second coming with power and great glory, to judge both the quick and the dead, and to render to every man according to his works."

In the "Prayer for the whole state of Christ's Church," in the 7th (6th) line, the words "beseeching thee to" are struck out, and the words "that thou wouldest," are written over them. And again, after "any other adversity,"* there is added in the margin, "* in whatsoever state."

After "Amen," in the Lord's Prayer, is an asterisk * directing to the following addition at the foot of the page, to be there inserted: "* Christ our Paschal Lamb is offered up for us once for all, when he bare our sins in his own body upon the cross: for he is the very Lamb of God which taketh away the sins of the world: wherefore let us keep a joyful and holy feast unto the Lord." In the Address to the Communicants, "Ye that do truly and earnestly," &c. the clause, ["and are in love and charity with your neighbours,"] is enclosed with a pencil line in this manner, as if it had been intended to omit it.

After the "comfortable words," and immediately before the "Prayer of Access," the following versicles and responses are inserted:—

"*Min.*] The Lord be with you.—*Peo.*] And with thy spirit. *Min.*] Let us attend in the fear of the Lord. Holy things for holy persons.—*Peo.*] There is one Holy, one Lord Jesus Christ, to the glory of God the Father, in the unity of the Holy Ghost. To whom be glory for ever. Amen."

In the Post-Communion Prayer, "Almighty and everliving God," the clause ["which is the blessed company of all faithful people,"] is enclosed thus with pencil as if to be omitted.

On the blank leaf at the end is written:

"¶ In place of, or immedietely after, the Gloria in Excelsis, may be said or sung alternately the following Hymn:

"*Min.*] Worthy art thou, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created.

"*Peo.*] And worthy also is the Lamb that was slain; for he

hath redeemed us to God, by his blood, out of every kindred, anditongue, and people, and nation, and hath made us unto our God kings and priests: and we shall reign and rejoice in his holy presence for ever and ever.

"*Min.*] Amen. Worthy indeed is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and thanksgiving.

"*All jointly.*] Therefore, blessing, and honour, and glory, and majesty, and dominion, and every thing that is high, and rich, and excellent, be unto Him that sitteth upon the throne, and to the Lamb for ever and ever. Amen. Amen."

On a slip of paper in the same copy of the Office is written, but in a different hand, the following:—

"When the consecrated elements are reserved, and a new company is afterwards to be communicated of them, the following may be used instead of the Consecration Prayer:

"Almighty God our heavenly Father, who of thy tender mercy didst give thine only Son J. † C. to suffer death upon the croes for our redemption, who made there by his own oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue, a perpetual memorial of that his precious death and sacrifice until his coming again: hear us, O merciful Father, we most humbly beseech thee, and of thy almighty goodness vouchsafe to bless with thy Holy Spirit us (these) thy servants here before thee, and to grant that we (they) receiving thy gifts and creatures of bread and wine already consecrated into the most precious body and blood of thy Son our Saviour J.† C. according to his holy institution, and in commemora-

tion of his death and passion, may be made partakers of all the benefits of the same: and so sanctify our (their) whole spirits, souls, and bodies, that we (they) may become holy, living, and acceptable sacrifices unto thee. And we entirely desire thy Fatherly goodness to be propitious to us sinners: and grant that by the merits and death of thy Son, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, may be delivered from the Devil and his snares, may be fulfilled with thy grace and heavenly benediction, and be made one body with him, that he may dwell in us, and we in him, and at the last may obtain everlasting life with thee; thou, O Lord Almighty, being through him reconciled unto us, by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen."

*** This last refers to the period when the law prohibited the assembling of more than four persons besides the Minister's family; and when, the service being celebrated in private houses, large numbers could not come together at the same time. The practice of communicating the people by *companies* is frequently mentioned in correspondence of the time, the consecration being completed at once, and the rest of the Eucharistic service repeated with each company.

THE

COMMUNION-OFFICE

FOR THE USE OF THE

CHURCH

OF

SCOTLAND,

AS FAR AS CONCERNETH

THE MINISTRATION

OF THAT

HOLY SACRAMENT.

WITH

PRIVATE DEVOTIONS.

EDINBURGH:
PRINTED BY JOHN MOIR,
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1796.

THE

COMMUNION OFFICE

FOR THE USE OF THE

CHURCH OF SCOTLAND,

As far as concerneth the Ministration of that

HOLY SACRAMENT.

¶ *The Exhortation.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider what St. Paul writeth to the Corinthians: how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament: (for then we spiritually eat the flesh of

Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour: we eat and drink our own damnation, not considering the Lord's body: we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord. Repent you truly for your sins past: have a lively and stedfast faith in Christ our Saviour: amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of those holy mysteries. And, above all things, ye must give humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man: who did humble himself, even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us into everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ

thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then the Presbyter, or Deacon, shall say:*

Let us present our offerings to the Lord with reverence and godly fear.

¶ *Then the Presbyter shall begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient by his discretion, according to the length or shortness of the time that the people are offering.*

In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord: and Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but

unto Cain and to his offering he had not respect. *Gen.* iv. 3, 4.

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering. *Exod* xxv. 2.

Ye shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord your God which he hath given you. *Deut.* xvi. 16, 17.

Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. *Psal.* xcvi. 8.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *Matth.* vi. 19, 20.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven. *Matth.* vii. 21.

Jesus sat over against the treasury, and beheld how the people cast money into it: and many that

were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they who have cast into the treasury. For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living. *Mark* xii. 41, 42, 43, 44.

Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 *Cor.* ix. 11.

Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix. 13, 14.

He who soweth sparingly, shall reap also sparingly: and he who soweth bountifully, shall reap also bountifully. Every man according as he purposeth

in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. *Gal.* vi. 6, 7.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *Heb.* vi. 10.

To do good, and to communicate, forget not: for with such sacrifices God is well pleased. *Heb.* xiii. 16.

¶ *When the offering is to be given away in charity, the last five verses of the Offertory in the English Office may very properly be used.*

¶ *While the Clergyman distinctly pronounceth some or all of these sentences for the Offertory, the Deacon, or (if no such be present) some other fit person, shall receive the devotions of the people there present, in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason, with the oblations therein, and deliver it to the Bishop, if present, or Presbyter; who shall humbly present it before the Lord, and set it upon the holy Table, saying:*

BLESSED be thou, O Lord God, for ever and ever. Thine, O Lord, is the greatness, and the glory, and the victory, and the majesty. For all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and of thine own do we give unto thee. *Amen.*

¶ *And the officiating Clergyman shall then offer up, and place the bread and wine prepared for the Sacrament upon the Lord's Table; and shall say,*

The Lord be with you:
Answer. And with thy spirit.
Presbyter. Lift up your hearts:
Answer. We lift them up unto the Lord.

Presbyter. Let us give thanks unto our Lord God:

Answer. It is meet and right so to do.

Presbyter. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, [* holy Father] Almighty, everlasting God.

* *These words* (holy Father) *must be omitted on Trinity Sunday.*

¶ *On each of the great Holydays, here shall follow the proper Preface; but if no Preface be appointed, immediately shall be said,*

Therefore with angels and archangels, &c.

¶ PROPER PREFACES.

¶ *Upon Christmas-Day, and seven days after.*

BECAUSE thou didst give Jesus Christ, thine only Son, to be born [* as on this day] for us: who, by the operation of the Holy Ghost, was made very man, of the substance of the blessed Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with angels, &c.

* *During the seven days after Christmas, say,* as at this time.

¶ *Upon Easter-Day, and seven days after.*

BUT chiefly are we bound to praise thee for the

glorious Resurrection of thy Son Jesus Christ our Lord: [* for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world:] who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with angels, &c.

* The above for Easter may be said on every Sunday when there is a Communion, omitting the words between the hooks.

¶ *Upon Ascension-Day, and seven days after.*

THROUGH thy most dearly beloved Son, Jesus Christ our Lord: who, after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither might we also ascend, and reign with him in glory. Therefore with angels and archangels, &c.

¶ *Upon Whit-Sunday, and six days after.*

THROUGH Jesus Christ our Lord: according to whose most true promise the Holy Ghost came down [*as on this day] from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles,

* *During the six days after Whit-sunday, say,* as at this time.

to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations: whereby we are brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ *Upon the Feast of Trinity only.*

WHO art one God, one Lord; not one only Person, but three Persons in one substance: for that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with angels, &c.

¶ *After which Preface shall follow immediately this Doxology.*

THEREFORE with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts: heaven and earth are full of thy glory: glory be to thee, O Lord most high. *Amen.*

¶ *Then the Bishop, if present, or the Presbyter, standing at such a part of the holy Table as he may with ease use both his*

hands, shall say alone *the following prayer of Consecration, the people* only *joining at the* end *of the Lord's Prayer with an audible and hearty* Amen.

ALL glory be to thee, Almighty God, our heavenly Father, for creating man after thine own image, and graciously giving him the enjoyment of Paradise; and when he had forfeited happiness both for himself and his posterity, by transgressing thy commandment, that thou of thy tender mercy didst give thy only Son Jesus Christ to suffer death upon the cross for our redemption: who (by his own oblation of himself once offered) made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memorial of that his precious death and sacrifice, until his coming again. For in the night that he was betrayed, (*a*) he took bread; and when he had given thanks, (*b*) he brake it, and gave it to his disciples, saying, Take eat, (*c*) THIS IS MY BODY, which is given for you: DO this in remembrance of me. Likewise, after Supper (*d*) he took the

(*a*) *Here the Celebrator is to take the paten in his hands:*

(*b*) *And here to break the bread:*

(*c*) *And here to lay his hands upon all the bread.*

(*d*) *Here he is to take the cup into his hands:*

cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (*e*) THIS IS MY BLOOD of the New Testament, which is shed for you, and for many, for the remission of sins: DO this, as oft as ye shall drink it, in remembrance of me.

(e) And here to lay his hands upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.

The Oblation. WHEREFORE, O Lord, and heavenly Father, according to the institution of thy dearly-beloved Son our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy divine Majesty, with these thy holy gifts, WHICH WE NOW OFFER UNTO THEE, the memorial thy Son hath commanded us to make: having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech thee, O merciful Father, to hear us, and of thy almighty goodness vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine, that they may become the spiritual body and blood of thy most dearly

The Invocation.

beloved Son. And we earnestly desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; beseeching thee, that whosoever shall be partakers of this holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord: in whose sacred name vouchsafe us, with freedom, without condemnation, and with a pure heart, to say:

OUR Father, who, &c. For thine, &c. *Amen.*

¶ Let us pray for the whole state of Christ's Church.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully to accept our [*alms and] oblations, and to receive these our prayers, which we offer unto thy divine Majesty; beseeching thee to inspire continually the universal Church with the Spirit of truth, unity, and concord: and to grant that all they that do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and especially thy servant our King, that under him we may be godly and quietly governed. And grant unto his whole Council, and to all who are put in authority under him, that they may truly and indifferently * minister justice, to the punishment of wickedness and vice, and to the maintenance of

**The words between the hooks are to be omitted, except when the offering is to be given away in charity: and the words* to accept our oblations and *are to be omitted when there is no Communion.*

N.B. The offerings of the people, when for the support of the clergy, are not alms, *but a* debt. *See* 1 *Cor.* ix. chap. from *the* 7, *to the* 15, *ver.*

* That is, *impartially*, or without respect of persons.—*Note in edit.* 1801.

true religion and virtue. Give grace, O heavenly Father, to all Bishops, Priests, and Deacons; that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; that with meek heart, and due reverence, they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we commend especially to thy merciful goodness the Congregation which is here assembled in thy name, to celebrate the commemoration of the most precious death and sacrifice of thy Son and our Saviour Jesus Christ. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all those, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity; especially such as desire [*or are recommended to] the aid of our prayers. And we also bless thy holy name for all thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints,

* *What is between the hooks to be omitted when no person is recommended.*

who have been the choice vessels of thy grace, and the lights of the world in their several generations: most humbly beseeching thee to give us grace to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments; that at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *Then the Clergyman shall say to them that come to receive the holy Communion, this Invitation.*

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near, and take this holy Sacrament to your comfort, and make your humble confession to Almighty God.

¶ *Then shall this general Confession be made by the People along with the Presbyter; he first kneeling down.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant, that we may ever hereafter serve and please thee, in newness of life, To the honour and glory of thy name, Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Presbyter, or the Bishop (being present), stand up, and, turning himself to the People, pronounce the Absolution as followeth.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them who with hearty repentance and true faith turn unto him: Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to

everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Clergyman also say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

Come unto me, all ye that labour, and are heavy laden, and I will give you rest. *Matt.* xi. 28.

[*After this and the other Sentences, the Clergyman shall pause so long that the people may have time to offer up the annexed ejaculations.*]

In obedience to thy call, O dearest Lord, I, an unworthy and polluted creature, come. O, by that unutterable love which moved thee to undergo such grievous sufferings for man's sake, be graciously pleased to speak peace to my soul, and say, "Thy sins are forgiven."

God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. *John* iii. 16.

O blessed Jesus, I believe thee to be the eternal Son of God, and Saviour of the world. Grant that by the continual exhibition of thy healing stripes and wounds, and precious blood-shedding, the God of compassion may be moved in wrath to remember mercy, and to admit me, by this holy Sacrament,

to a participation of all those benefits and blessings which thou hast procured for mankind.

Hear also what St. Paul saith:

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Adored be thy holy name, O gracious God, who sent thy blessed Son to die, that men might live. O grant, that by a pure faith, and universal obedience to thy holy will, I may obtain that salvation which he purchased for the world, and not die eternally. *Amen.*

Hear also what St. John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. 1 *John* ii. 1, 2.

Blessed God, who hast provided a remedy when our spiritual enemies prevail against us; grant me that true repentance which is not to be repented of: that so those sins for which my Saviour did so dearly atone, may be pardoned through his death and passion. *Amen.*

¶ *Then shall the Clergyman, turning him to the altar, kneel down, and say, in the name of all them that shall communicate, this Collect of humble Access to the holy Communion, as followeth.*

We do not presume to come to this thy holy Table,

O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his most sacred body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

Private Devotions before the Communicants leave their seats, and while the Clergy are communicating.

ALMIGHTY and most merciful Father, who hast invited me to partake of this blessed Sacrament; accept of my sincere endeavours to serve thee aright, although I be not prepared according to the preparation of the sanctuary. Increase my faith, enlarge my charity, inflame my devotions; and grant me to partake of that mercy which saved mankind. And while I receive with my mouth the sacred symbols of thy* body and blood, may they nourish both my body and soul unto everlasting life. *Amen.*

Another Prayer.

O Gracious and merciful Lord God, look down from heaven the throne of thy glory, with the eyes of thy covenanted love

* "Of thy *blessed Son's* body and blood."—*Edit.* 1801.

and mercy in Christ Jesus, upon me, thy unworthy servant, I disclaim all merit in mine own righteousness, and fly to thee for pardon, grace, and salvation, through the immaculate righteousness of thy dear Son, in whom thou art always well pleased. For his sake who never sinned, have pity upon me a most grievous sinner: favourably receive my prayers, and forgive my offences of whatsoever nature they may be; whether secret, or presumptuous, wheresoever or howsoever committed either in thought, word, or deed, against thee my God, my neighbour, or my own soul. From the sins I remember, and those I have forgotten, from them *all* cleanse thou me, O Lord even from them all, that so my soul may be an habitation fit for thee to dwell in; and that along with this holy Sacrament, thou mayst come in and abide with me for ever. *Amen.*

¶ *Then shall the Bishop, (if he be present,) or else the Presbyter that celebrateth, first receive the Communion in both kinds himself, and next deliver it to other Bishops, Presbyters, and Deacons, (if there be any present,) and after to the People, in due order, all humbly kneeling. And when he receiveth himself, or delivereth the Sacrament of the body of Christ to others, he shall say:*

THE body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life.

¶ *Here the person receiving shall say,* Amen.

Devotions at the Altar.

Before receiving the Bread.

With all humility and thankfulness of heart, O dearest Saviour, will I take this memorial of thy crucified body. Grant that in the strength thereof I may walk before thee with a perfect heart, this day, henceforth, and for evermore. *Amen.*

A Prayer after receiving the Bread.

Blessed be thou, O gracious God, who hast now given unto me the bread of life. O may it convey to my soul all the benefits and blessings which thou hast purchased for mankind, by pains most exquisite upon the cross. *Amen.*

¶ *And the Celebrator that receiveth, or delivereth the Cup, shall say:*

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life.

¶ *Here the person receiving shall say,* Amen.

Before receiving the Cup.

What reward shall I give unto the Lord, for all the mercies he hath bestowed upon me? I will take the cup of salvation, and will call upon the name of the Lord: Lord Jesus, I beseech thee, deliver my soul from all sin and wickedness, and from my ghostly enemy, and from everlasting death. *Amen.*

After receiving the Cup.

Holy Lord and God, I have now bowed at thy altar, and

received the pledges of thy dear Son's dying love. O may thy blessed Spirit accompany this bread, which is meat indeed, and this cup, which is drink indeed; and may he preserve me spotless and unblameable until the day of Christ: to whom, with thee, O divine Father, and the same life-giving Spirit, be ascribed, as most due is, all honour and glory, dominion and majesty, now and for ever. *Amen.*

¶ *When the Communicants return from the altar, the* 103*rd Psalm will furnish proper subjects for devout meditation.*

¶ *If the consecrated bread or wine be all spent before all have communicated, the Celebrator is to consecrate more, according to the form before prescribed, beginning at the words,* All glory be to thee, &c. *and ending with the words,* that they may become the body and blood * of thy most dearly beloved Son.

¶ *When all have communicated, he that celebrates shall go to the Lord's Table, and cover with a fair linen cloth that which remaineth of the consecrated elements, and then say:*

Having now received the precious body and blood of Christ, let us give thanks to our Lord God, who hath graciously vouchsafed to admit us to the participation of his holy mysteries; and let us beg of him grace to perform our vows, and to persevere in our good resolutions; and that being made holy, we may obtain everlasting life,

* "The *spiritual* body and blood."—*Edit.* 1801.
No such discrepancy appears in the Invocation.—P. H.

through the merits of the all-sufficient sacrifice of our Lord and Saviour Jesus Christ.

¶ *Then the Presbyter shall say this Collect of Thanksgiving, as followeth.*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people, and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. We now most humbly beseech thee, O heavenly Father, so to assist us with thy grace and Holy Spirit, that we may continue in that holy communion and fellowship, and do all such good works as thou hast commanded us to walk in, through Jesus Christ our Lord: to whom, with the Father, and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,* Goria in excelsis, *as followeth.*

GLORY be to God in the highest, and in earth peace,

good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ: O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Presbyter, or Bishop, (if he be present,) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

*** The Edition of 1796 originally ended with the Blessing: but a piece of paper was afterwards pasted over the lower part of the last page, containing the Prayer and Rubric, as after. The Prayer is continued in the Edition of 1801, but not the Rubric.— P. H.

A Prayer to be said by the Communicants, after retiring from the Altar.

ACCEPT, O gracious God, of my most humble and hearty thanks, for this fresh instance of thy unspeakable love and goodness vouchsafed to me this day; and by the merit of that great sacrifice which I have now commemorated, and which purchased redemption for mankind, pardon, I beseech thee, the many and great defects and infirmities which have accompanied my performance of this holy duty. As I have again dedicated my body and soul to thy service, give me grace to resist and overcome all the enemies of my salvation; that I faint not in my spiritual warfare, but may from henceforth remain thy faithful and obedient servant. O be thou my strength in the day of trial; for of myself I am not able to withstand the slightest temptation. Alas! how many resolutions, and even sacramental vows, have I already broken! And I have the same unsteady and deceitful heart to betray me into the breach of this; Wherefore, O thou mighty and good God, in whom there is no variableness nor shadow of change, infuse into my soul such firmness and vigour, that I may be stedfast and immovable, always abounding in the work of the Lord, and may continue thine for ever, and daily increase in thy Holy Spirit more and more, until I come into thine everlasting kingdom, through JESUS CHRIST our Lord. *Amen.*

¶ *After this Prayer the* 103*rd Psalm, or part of it, (as the time permits,) may be read: for private devotion must cease, when the Clergyman begins the Public Service.*

THE END.

THE

COMMUNION-OFFICE

FOR THE USE OF THE

CHURCH OF SCOTLAND,

AS FAR AS CONCERNETH

THE MINISTRATION

OF THAT

HOLY SACRAMENT.

Aberdeen:

PRINTED BY CHALMERS AND CO. CASTLESTREET—FOR
G. IRONSIDE, BOOKSELLER, UPPERKIRKGATE.

1800.

THE

CCMMUNION OFFICE, &c.*

¶ *The Exhortation.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider what St. Paul writeth to the Corinthians: how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament: (for then we spiritually eat the flesh of

* The heading prefixed by Skinner to the edition of 1807, runs thus:—"THE OFFICE FOR THE SACRAMENT OF THE LORD'S SUPPER, OR HOLY COMMUNION, ACCORDING TO THE USE OF THE EPISCOPAL CHURCH IN SCOTLAND."

Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour: we eat and drink our own damnation, not considering the Lord's body: we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord. Repent ye* truly for your sins past: have a lively and stedfast faith in Christ our Saviour: amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of those holy mysteries. And, above all things, ye must give humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man: who did humble himself even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great

* "Repent *you* truly."—*Edit.* 1807.

love of our Master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then the Presbyter or Deacon shall say,*

Let us present our offerings to the Lord with reverence and godly fear.

¶ *Then the Presbyter shall begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient by his discretion, according to the length or shortness of the time that the people are offering.*

In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord: and Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but

unto Cain and to his offering he had not respect. *Gen.* iv. 3, 4.

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering. *Exod.* xxv. 2.

Ye shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord your God which he hath given you. *Deut.* xvi. 16, 17.

Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. *Psal.* xcvi. 8.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *Matth.* vi. 19, 20.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven. *Matth.* vii. 21.

Jesus sat over against the treasury, and beheld how the people cast money into it: and many that

were rich cast in much. And there came a certain poor widow; and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living. *Mark* xii. 41, 42, 43, 44.

Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 *Cor.* ix. 11.

Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix. 13, 14.

He who soweth sparingly, shall reap also sparingly; and he who soweth bountifully, shall reap

also bountifully. Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. *Gal.* vi. 6, 7.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *Heb.* vi. 10.

To do good, and to communicate, forget not: for with such sacrifices God is well pleased. *Heb.* xiii. 16.

¶ *While the Presbyter distinctly pronounceth some or all of these Sentences for the Offertory, the Deacon, or (if no such be present) some other fit person, shall receive the devotions of the people there present in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason with the oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the holy Table, saying:*

Blessed be thou, O Lord God, for ever and ever. Thine, O Lord, is the greatness, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth, is thine: thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and of thine own do we give unto thee. *Amen.*

¶ *And the Presbyter shall then offer up, and place the bread and wine prepared for the Sacrament upon the Lord's Table; and shall say,*

The Lord be with you:
Answer. And with thy spirit.
Presbyter. Lift up your hearts:
Answer. We lift them up unto the Lord.
Presbyter. Let us give thanks unto our Lord God:
Answer. It is meet and right so to do.

Presbyter. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, *[Holy Father,] Almighty, Everlasting God.

* *These words* (Holy Father) *must be omitted on Trinity Sunday.*

¶ *Here shall follow the proper Preface, according to the time, if there be any especially appointed: or else immediately shall follow,*

Therefore with Angels and Archangels, &c.

¶ PROPER PREFACES.

¶ *Upon Christmas-Day, and seven days after.*

BECAUSE thou didst give Jesus Christ, thine only Son to be born *[as on this day] for us: who, by the operation of the Holy Ghost, was made very man, of the substance of the blessed Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels. &c.

* *During the seven days after Christmas, say,* as at this time.

¶ *Upon Easter-Day, and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the

world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

¶ *Upon Ascension-Day, and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord: who, after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither might we also ascend, and reign with him in glory. Therefore with Angels and Archangels,* &c.

¶ *Upon Whit-Sunday, and six days after.*

THROUGH Jesus Christ our Lord: according to whose most true promise the Holy Ghost came down * [as on this day] from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations: whereby we are brought out of darkness and error into the clear light and

* *During the six days after Whitsunday, say, as at this time.*

* "And Archangels:" *omitted in Edit.* 1807.

true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ *Upon the Feast of Trinity only.*

WHO art one God, one Lord; not one only Person, but three Persons in one substance: for that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *After which Prefaces shall follow immediately this Doxology.*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts: Heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

¶ *Then the Presbyter, standing at such a part of the holy Table as he may with the most ease and decency use both his hands, shall say the Prayer of Consecration, as followeth.*

ALL glory be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy didst give thy only Son Jesus Christ to suffer death upon the cross for our redemption: who (by his own oblation of himself once offered) made a full,

perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to us to continue, a perpetual memorial of that his precious death and sacrifice, until his coming again. For in the night that he was betrayed, (*a*) he took bread; and when he had given thanks, (*b*) he brake it, and gave it to his disciples, saying, Take eat, (*c*) THIS IS MY BODY, which is given for you: DO this in remembrance of me. Likewise, after Supper (*d*) he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (*e*) THIS IS MY BLOOD of the New Testament, which is shed for you, and for many, for the remission of sins: DO this, as oft as ye shall drink it, in remembrance of me.

(a) Here the Celebrator is to take the paten in his hands:

(b) And here to break the bread:

(c) And here to lay his hands upon all the bread.

(d) Here he is to take the cup into his hand:

(e) And here to lay his hands upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.

The Oblation.

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly-beloved Son, our Saviour Jesus Christ, we thy humble servants do celebrate

and make here before thy Divine Majesty, with these thy holy gifts WHICH WE NOW OFFER UNTO THEE, the memorial thy Son hath commanded us to make: having in remembrance his blessed Passion and precious Death, his mighty Resurrection and glorious Ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech thee, O merciful Father, to hear us; and of thy Almighty goodness vouchsafe to bless and sanctify, with thy word and Holy Spirit, these thy gifts and creatures of bread and wine, that they may become the body and blood of thy most dearly beloved Son. And we earnestly desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his Passion. And here we humbly offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; beseeching thee, that whosoever shall be partakers of this holy Communion, may worthily

The Invocation.

receive the most precious body and blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ Let us pray for the whole state of Christ's Church.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the Spirit of truth, unity, and concord. And grant that all they that do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and

Governors; and especially thy servant George our King, that under him we may be godly and quietly governed. And grant unto his whole Council, and to all who are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; that with meek heart, and due reverence, they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we commend especially to thy merciful goodness the Congregation which is here assembled in thy name, to celebrate the commemoration of the most precious death and sacrifice of thy Son and our Saviour Jesus Christ. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all those who in this transitory life are in trouble, sorrow, need, sickness, or, any other adversity. And we also bless thy holy name for all thy servants, who, having finished

their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations: most humbly beseeching thee to give us grace to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments; that at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *Then shall the Presbyter say:*

As our Saviour Christ hath commanded and taught us, we are bold to say,

OUR Father, which, &c. For thine, &c. *Amen.*

¶ *Then the Presbyter shall say to them that come to receive the holy Communion, this Invitation.*

YE that do truly and earnestly repent you of your

sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made by the People, along with the Presbyter; he first kneeling down.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings: The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past: And grant that we may ever hereafter serve and please thee, in newness of life, To the honour and glory of thy name, Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Presbyter, or the Bishop (being present), stand up, and, turning himself to the People, pronounce the Absolution, as followeth.*

ALMIGHTY God, our heavenly Father, who, by * his great mercy, hath promised forgiveness of sins to all them who with hearty repentance and true faith turn unto him: Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Presbyter also say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

COME unto me, all ye that labour, and are heavy-laden, and I will give you rest. *Matth.* xi. 28.

God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. *John* iii. 16.

Hear also what St. Paul saith:

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

* "*Of* his great mercy."—*Edit.* 1807.

Hear also what St. John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. 1 *John* ii. 1, 2.

¶ *Then shall the Presbyter, turning him to the Altar, kneel down, and say, in the name of all them that shall communicate, this Collect of humble Access to the holy Communion, as followeth.*

WE do not presume to come to this thy holy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his most sacred body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *Then shall the Bishop, (if he be present,) or else the Presbyter that celebrateth, first receive the Communion in both kinds himself, and next deliver it to other Bishops, Presbyters, and Deacons, (if there be any present,) and after to the People, in due order, all humbly kneeling. And when he receiveth him-*

self, or delivereth the Sacrament of the body of Christ to others, he shall say :

THE body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life.

¶ *Here the Person receiving shall say,* Amen.

¶ *And the Presbyter, or Minister, that receiveth the cup himself, or delivereth it to others, shall say this Benediction :*

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life.

¶ *Here the Person receiving shall say,* Amen.

¶ *If the consecrated bread or wine be all spent before all have communicated, the Presbyter is to consecrate more, according to the Form before prescribed, beginning at the words,* All glory be to thee, &c. *and ending with the words,* that they may become the body and blood of thy most dearly beloved Son.

¶ *When all have communicated, he that celebrates shall go to the Lord's Table, and cover with a fair linen cloth that which remaineth of the consecrated elements, and then say :*

HAVING now received the precious body and blood of Christ, let us give thanks to our Lord God, who hath graciously vouchsafed to admit us to the par-

ticipation of his holy mysteries; and let us beg of him grace to perform our vows, and to persevere in our good resolutions: and that, being made holy, we may obtain everlasting life, through the merits of the all-sufficient sacrifice of our Lord and Saviour Jesus Christ.

¶ *Then the Presbyter shall say this Collect of Thanksgiving, as followeth.*

ALMIGHTY and Everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people, and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. We now most humbly beseech thee, O heavenly Father, so to assist us with thy grace and Holy Spirit, that we may continue in that holy communion and fellowship, and do all such good works as thou hast commanded us to walk in, through

Jesus Christ our Lord: to whom, with the Father, and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung* Gloria in excelsis, *as followeth.*

GLORY be to God in the highest, and on earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty; and to thee, O God, the only-begotten Son Jesu Christ; and to thee, O God the Holy Ghost.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Presbyter, or Bishop, (if he be present,) shall let them depart with this Blessing.*

THE peace of God which passeth all understanding,

keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

THE END.

VARIATIONS.

The following are from M.S. additions and alterations in a copy of the edition printed by Chalmers of Aberdeen, 1819, 8vo. compared, in 1834, with an old edition found in the Chapel of Kilmavunay, Perthshire.

(1. Ante-Communion Office.)

"The Lord be with you.

"*Answ.* And with thy spirit.

"Let us pray.

"Lord, have mercy upon us.

"*Christ, have mercy upon us.*

"Lord, have mercy upon us.

"Our Father, &c. Amen.

"Almighty God, unto whom all hearts, &c. *Amen.*

"Jesus said, Thou shalt love the Lord thy God," &c. to "hang all the Law and the Prophets."

"Let us pray.

"O Almighty Lord, and everlasting God, vouchsafe, &c. *Amen.*

"God spake these words and said: I am the Lord," &c.

(Here follow the Ten Commandments.)

"Let us pray.

"Almighty and Everlasting God, we are taught, &c. *Amen.*"

(After the Epistle.)

"Glory be to thee, O God."

(After the Gospel.)

"Glory be to thee, O Lord, for this thy glorious Gospel.

"I believe in one God," &c. (The Nicene Creed.)

"Our Father, &c. Amen.

"Dearly-beloved, on ——day next I purpose," &c. as far as, "of that holy Table.

"Grant, we beseech thee, Almighty God, &c. *Amen.*

"The peace of God which passeth, &c. *Amen.*"

(2. Communion-Office.)

(The references are adapted to the pages of the reprint.)

P. 257. "To him, therefore:" a direction to turn to the Lord's Table is added.

At the end of the Exhortation, same page, it is added, "If there be any present, who do not intend to receive the holy Communion, let them now depart. Doors locked."

At the end of the first rubric, "*Then the Presbyter or Deacon shall say,*" &c. it is added, "Deacon to offer, kneeling at the prothesis."

Immediately before the Offertory, it is written, "People to kneel:" and in the last line of the first sentence, "to" is inserted before "his offering."

P. 261. At the end of the rubric before "Blessed be thou," is added the word "Kneel:" and at the end of the same sentence, "Let the Deacon remove the alms to the prothesis."

In the rubric which directs the Presbyter to place upon the Lord's Table the bread and wine "*prepared for the Sacrament,*" it is added, "*openly* mix, and bring kneeling."

Subjoined are the words "Private Prayer:" after which the Preface commencing with "The Lord be with you," is directed to be said "standing."

P. 264. Before the Sanctus is placed a direction to turn to the holy Table.

To the rubric which follows

the Sanctus is prefixed, (but in pencil and in another hand,) "If there be a Deacon, he is to order the bread and wine, so that the Presbyter may, &c."

Before the Consecration is the word "Kneel."

P. 269. In the Lord's Prayer, "who" is altered into "which;" and the word "and" before "the power and the glory" erased.

Before the Exhortation "Ye that do truly" is inserted, "Deacon to stand and say:" the words "meekly kneeling on your knees" erased; and "Kneel" prefixed to the rubric before the General Confession.

P. 270. "Priest" is added before the General Confession, which is divided (with the pen) as in the English Book of Common Prayer.

P. 271. The word "Kneeling" is prefixed to the *comfortable words.*

P. 273. In the Administration "body and soul" is transposed into "soul and body."

To the rubric "When all have communicated," the word "Deacon" is prefixed, and "standing" added.

P. 274, 5. Before the Post-Communion Collect "Kneeling" is placed; and before the Gloria in Excelsis "Standing."

In the same, "on earth" is changed into "in earth:" "that takest away" into "who takest away;" and "Kneeling" is prefixed to the Blessing.

The office for The Holy Communion according to the use of the Church of Scotland.

Give us this
day our
Daily Bread.

[THE ORIGINAL TITLE IS PRINTED IN RED INK, WITH THE WORDS OF SCRIPTURE SURROUNDING THE EMBLEM OF THE PELICAN.—P. H.]

Edinburgh
Grant & Son
MDCCCXLIV.

The Catechumens and other Non-Communicants being dismissed, the Holy Office proceedeth as here set forth.

TWENTY-FIRST CANON OF THE CHURCH OF SCOTLAND.

WHEREAS it is acknowledged, by the twentieth and thirty-fourth of the thirty-nine Articles, that "not only "the Church in general, but every particular or National "Church, hath authority to ordain, change, and abolish, "ceremonies or rites of the Church, ordained only by man's "authority, so that all things be done to edifying;" the Episcopal Church in Scotland, availing herself of this inherent right, hath long adopted, and very generally used, a Form for the celebration of the holy Communion, known by the name of the *Scotch Communion-Office:* which Form hath been justly considered, and is hereby considered, as the Authorized Service of the Episcopal Church in the administration of that Sacrament. And as, in order to promote a union among all those who profess to be of the Episcopal persuasion in Scotland, permission was formerly granted by the Bishops to retain the use of the English Office in all congregations where the said Office had been previously in use, the same permission is now ratified and confirmed. And it is also enacted, that in the use of either the Scotch or English Office, no amalgamation, alteration, or interpolation whatever shall take place; nor shall any substitution of the one for the other be admitted, unless it be approved by the Bishop. From respect, however, for the authority which originally sanctioned the Scotch Liturgy, and for other sufficient reasons, it is hereby enacted, that the Scotch Communion-Office continue to be held of primary authority in this Church; and that it shall be used not only in all Consecrations of Bishops, but also at the opening of all General Synods.

THE

COMMUNION OFFICE

FOR THE USE OF THE

CHURCH OF SCOTLAND,

As far as concerneth the Ministration of that

HOLY SACRAMENT.

The Exhortation.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider what St. Paul writeth to the Corinthians: how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament: (for then we spiritually eat the flesh of

Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour: we eat and drink our own damnation, not considering the Lord's body: we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord. Repent you truly for your sins past: have a lively and stedfast faith in Christ our Saviour: amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of those holy mysteries. And, above all things, ye must give humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man: who did humble himself, even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ

thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then the Presbyter, or Deacon, shall say:*

Let us present our offerings to the Lord with reverence and godly fear.

¶ *Then the Presbyter shall begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient by his discretion, according to the length or shortness of the time that the people are offering.*

In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord: and Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but

unto Cain and to his offering he had not respect. *Gen.* iv. 3, 4.

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering. *Exod.* xxv. 2.

Ye shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord your God which he hath given you. *Deut.* xvi. 16, 17.

Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. *Psal.* xcvi. 8.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *Matth.* vi. 19, 20.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. *Matth.* vii. 21.

Jesus sat over against the treasury, and beheld who the people cast money into it: and many that

were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they who have cast into the treasury. For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living. *Mark* xii. 41, 42, 43, 44.

Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 *Cor.* ix. 11.

Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix. 13, 14.

He who soweth sparingly, shall reap also sparingly: and he who soweth bountifully, shall reap also bountifully. Every man according as he purposeth,

in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. *Gal.* vi. 6, 7.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *Heb.* vi. 10.

To do good, and to communicate, forget not; for with such sacrifices God is well pleased. *Heb.* xiii. 16.

¶ *While the Presbyter distinctly pronounceth some or all of these sentences for the Offertory, the Deacon, or (if no such be present) some other fit person, shall receive the devotions of the people there present, in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason, with the oblations therein, and deliver it to the Bishop, if present, or Presbyter; who shall humbly present it before the Lord, and set it upon the holy Table, saying:*

BLESSED be thou, O Lord God, for ever and ever. Thine, O Lord, is the greatness, and the glory, and the victory, and the majesty. For all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and of thine own do we give unto thee. *Amen.*

¶ *And the Presbyter shall then offer up, and place the bread and wine prepared for the Sacrament upon the Lord's Table; and shall say,*

The Lord be with you:

Answer. And with thy spirit.

Presbyter. Lift up your hearts:

Answer. We lift them up unto the Lord.

Presbyter. Let us give thanks unto our Lord God:

Answer. It is meet and right so to do.

Presbyter. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, [* holy Father] Almighty, everlasting God.

* *These words* (holy Father) *must be omitted on Trinity Sunday.*

¶ *On each of the great Holydays, here shall follow the proper Preface; but if no Preface be appointed, immediately shall be said,*

Therefore with angels and archangels, &c.

PROPER PREFACES.

¶ *Upon Christmas-Day, and seven days after.*

BECAUSE thou didst give Jesus Christ, thine only Son, to be born [* as on this day] for us: who by the operation of the Holy Ghost, was made very man of the substance of the blessed Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with angels, &c.

* *During the seven days after Christmas, say,* as at this time.

¶ *Upon Easter-Day, and seven days after.*

BUT chiefly are we bound to praise thee for the

glorious Resurrection of thy Son Jesus Christ our Lord: [*for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world:] who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with angels, &c.

* *This Preface for Easter may be said on every Sunday when there is a Communion, omitting the words between the hooks.*

¶ *Upon Ascension-Day, and seven days after.*

THROUGH thy most dearly beloved Son, Jesus Christ our Lord: who, after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither might we also ascend, and reign with him in glory. Therefore with angels, &c.

¶ *Upon Whit-Sunday, and six days after.*

THROUGH Jesus Christ our Lord: according to whose most true promise the Holy Ghost came down [*as on this day] from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the apostles,

* *During the six days after Whit-sunday, say,* as at this time.

to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations: whereby we are brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with angels, &c.

¶ *Upon the Feast of Trinity only.*

WHO art one God, one Lord; not one only Person, but three Persons in one substance: for that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with angels, &c.

¶ *After which Preface shall follow immediately this Doxology.*

THEREFORE with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts: heaven and earth are full of thy glory: glory be to thee, O Lord most high. *Amen.*

¶ *Then the Bishop, if present, or the Presbyter, standing at such a part of the holy Table as he may with ease use both his*

hands, shall say alone the following Prayer of Consecration, the people only joining at the end with an audible and hearty Amen.

ALL glory be to thee, Almighty God, our heavenly Father, for creating man after thine own image, and graciously giving him the enjoyment of Paradise; and when he had forfeited happiness both for himself and his posterity, by transgressing thy commandment, that thou of thy tender mercy didst give thy only Son our Lord Jesus Christ to suffer death upon the cross for our redemption: who (by his own oblation of himself once offered) made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memorial of that his precious death and sacrifice, until his coming again. For in the night that he was betrayed, (*a*) he took bread; and when he had given thanks, and blessed it, he brake it, and gave it to his disciples, saying, Take eat, (*b*) THIS IS MY BODY, which is given for you: DO this in remembrance of me. Likewise, after Supper, (*c*) he took the

(*a*) *Here the Celebrator is to take the patent in his hands:*

(*b*) *And here to lay his hands upon all the bread.*

(*c*) *Here he is to take the cup into his hands:*

cup; and when he had given thanks, and blessed it, he gave it to them, saying, Drink ye all of this; for (*d*) THIS IS MY BLOOD of the New Testament, which is shed for you, and for many, for the remission of sins: DO this, as often as ye shall drink in remembrance of me.

(*d*) *And here to lay his hands upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.*

The Oblation. WHEREFORE, O Lord, and heavenly Father, according to the institution of thy dearly-beloved Son our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy divine Majesty, with these thy holy gifts, WHICH WE NOW OFFER UNTO THEE, the memorial thy Son hath commanded us to make: having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

The Invocation. And we most humbly beseech thee, O merciful Father, to hear us; and of thy al-almighty goodness vouchsafe to bless and sanctify, with thy Holy Spirit, these thy gifts and creatures of bread and wine, that they may become the body and blood of thy most dearly beloved Son.

And we earnestly desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion.

And here we humbly offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; beseeching thee, that whosoever shall be partakers of this holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ Let us pray for the whole state of Christ's Church.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully to accept our oblations, and to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the Spirit of truth, unity, and concord: and to grant that all they that do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and especially thy servant *Victoria* our Queen, that under her we may be godly and quietly governed. And grant unto her whole Council, and to all who are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace; that with meek heart, and due reverence, they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we commend especially to thy merciful goodness the Congregation which is here assembled in thy name, to celebrate the commemoration of the most precious death and sacrifice of thy Son and our Saviour Jesus Christ. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all those who in this transitory life are in trouble, sorrow, need, sickness, or, any other adversity; especially such as desire (*or are recommended to) the aid of our prayers. And we also bless thy holy name for all thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations: most humbly beseeching thee to give us grace to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments, that at the

* *What is between the hooks to be omitted, when no person is recommended.*

day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

And vouchsafe us with freedom, without condemnation, and with a pure heart, to say,

OUR Father, who, &c. For thine, &c. *Amen.*

¶ *Then the Presbyter shall say to them that come to receive the holy Communion, this Invitation.*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God.

¶ *Then shall this general Confession be made by the People, along with the Presbyter; he first kneeling down.*

ALMIGHTY God, Father of our Lord Jesus Christ,

Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings: The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past: And grant that we may ever hereafter serve and please thee, in newness of life, To the honour and glory of thy name, Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Presbyter, or the Bishop (being present), stand up, and, turning himself to the People, pronounce the Absolution, as followeth.*

ALMIGHTY God, our heavenly Father, who of his great mercy, hath promised forgiveness of sins to all them who with hearty repentance and true faith turn unto him: Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to

everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Presbyter also say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him :

COME unto me, all ye that labour, and are heavy-laden, and I will give you rest. *Matth.* xi. 28.

God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. *John* iii. 16.

Hear also what St. Paul saith :

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what St. John saith :

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. 1 *John* ii. 1, 2.

¶ *Then shall the Presbyter, turning him to the Altar, kneel down, and say, in the name of all them that shall communicate, this Collect of humble Access to the holy Communion, as followeth.*

WE do not presume to come to this thy holy Table, O merciful Lord, trusting in our own righteous-

ness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his most sacred body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *Then shall the Bishop, (if he be present,) or else the Presbyter that celebrateth, first receive the Communion in both kinds himself, and next deliver it to other Bishops, Presbyters, and Deacons, (if there be any present,) and after to the People, in due order, all humbly kneeling. And when he receiveth himself, or delivereth the Sacrament of the body of Christ to others, he shall say :*

THE body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

¶ *Here the Person receiving shall say,*

Amen.

¶ *And the Presbyter, or Minister that receiveth or delivereth the cup, shall say :*

THE blood of our Lord Jesus Christ, which was

shed for thee, preserve thy body and soul unto everlasting life.

¶ *Here the Person receiving shall say,*

Amen.

¶ *If the consecrated bread or wine be all spent before all have communicated, the Celebrator is to consecrate more, according to the Form before prescribed, beginning at the words,* All glory be to thee, &c., *and ending with the words,* that they may become the body and blood of thy most dearly beloved Son.

¶ *When all have communicated, he that celebrateth shall go to the Lord's Table, and cover with a fair linen cloth that which remaineth of the consecrated elements, and then say:*

HAVING now received the precious body and blood of Christ, let us give thanks to our Lord God, who hath graciously vouchsafed to admit us to the participation of his holy mysteries; and let us beg of him grace to perform our vows, and to persevere in our good resolutions: and that, being made holy, we may obtain everlasting life, through the merits of the all-sufficient sacrifice of our Lord and Saviour Jesus Christ.

¶ *Then the Presbyter shall say this Collect of Thanksgiving, as followeth.*

ALMIGHTY and Everliving God, we most heartily

thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people, and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. We now most humbly beseech thee, O heavenly Father, so to assist us with thy grace and Holy Spirit, that we may contine in that holy communion and fellowship, and do all such good works as thou hast commanded to walk in, through Jesus Christ our Lord: to whom, with the Father, and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung* Gloria in excelsis, *as followeth.*

GLORY be to God in the highest, and on earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty; and

thee, O God the only-begotten Son Jesu Christ; and to thee, O God the Holy Ghost.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Presbyter, or Bishop (if he be present,) shall let them depart with this Blessing.*

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

FINIS.

VARIATIONS.

The following, from the present American, may throw light on the changes that have attended the Scottish Communion-Office. (Ed. New York, 1837. 12mo.)

(After the Ten Commandments.)

¶ *Then the Minister may say,*

Hear also what our Lord JESUS CHRIST saith:

Thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind: this is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

(After the Gospel.)

¶ *Here the people shall say,*

Glory be to thee, O LORD.

(The Prayer of Consecration.)

¶ *When the Priest, standing before the table, hath so ordered the bread and wine, that he may with the more readiness and decency break the bread before the people, and take the cup into his hands, he shall say the Prayer of Consecration, as followeth:*

ALL glory be to thee, ALMIGHTY GOD, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son JESUS CHRIST to suffer death upon the cross for our redemption: who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and

satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice until his coming again. For in the night in which he was betrayed [a]he took bread; and when he had given thanks, [b]he brake it, and gave it to his disciples, saying, Take, eat, [c]this is my body, which is given for you; do this in remembrance of me. Likewise, after supper [d]he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this, for [e]this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this as oft as ye shall drink it, in remembrance of me.

a *Here the Priest is to take the paten into his hands:*

b *And here to break the bread:*

c *And here to lay his hand upon all the bread:*

d *Here he is to take the cup into his hand:*

e *And here he is to lay his hand upon every vessel, in which there is any wine to be consecrated.*

(The Invocation.)

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood. And we earnestly desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and

all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O LORD, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this holy Communion, may worthily receive the most precious body and blood of thy Son JESUS CHRIST, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through JESUS CHRIST our Lord: by whom, and with whom, in the unity of the HOLY GHOST, all honour and glory be unto thee, O FATHER ALMIGHTY, world without end. *Amen.*

¶ *Here shall be sung a Hymn, or part of a Hymn, from the Selection for the Feasts and Fasts, &c.*

PRAYERS

Used at the Consecration of St. Andrew's Chapel, Aberdeen,

BY BISHOP SKINNER, 1795.

After the Collect for the Day.

O MOST holy and eternal Lord God, who dwellest in light inaccessible, to which no mortal eye can approach, yet for the sake of that beloved Son in whom thou art well pleased, hast graciously promised to be the hearer of prayer, that all flesh may come to thee: Mercifully receive the prayers of thy humble servants here assembled in thy holy presence, and let thy divine blessing descend and abide upon this house, which by invocation of thy holy Name we now humbly consecrate to thy worship and service; most earnestly beseeching thee to preserve it henceforth from all unhallowed and worldly uses: and grant that it may be ever sanctified and set apart for reading thy holy word, for celebrating

thy holy sacraments, for offering to thy glorious Majesty the sacrifices of prayer and thanksgiving, and holding out to thy faithful people the blessings of peace and salvation. Accept, O Lord, this our bounden duty and service, and prosper thou the work of our hands upon us; O prosper thou our handy-work. Let thy gracious presence, O God our Redeemer, be ever vouchsafed to this house, and to all who enter into it, as becomes Christians, in unity of spirit, and in the bond of peace. Here let thy priests be clothed with righteousness, and let thy saints sing with joyfulness. Here let thy people make their prayers, and perform their vows, and offer thee free-will offerings with a holy worship. Here let the weight of their sins be laid aside, the chains of corruption and the cords of vanity be broken. Let the fallen be raised: let the weak be strengthened: let the eyes of the blind be enlightened by thy word, and the broken and contrite hearts be healed by the power of thy Holy Spirit. Here let the power of Satan be destroyed, and all the devices of the enemy of souls be scattered and brought to nought. Let thy servants find here a support under all their trials, and a refuge in the various visitations of distress. May this be our

house of thanksgiving in prosperity, and our sanctuary of hope in the time of affliction. And because holiness becometh thine house for ever, enable us, O God, by thy gracious assistance, to walk before thee in all holiness of conversation; that we becoming a royal priesthood, a chosen generation, a people zealous of good works, thou mayest accept us in all our holy services, according to thy own loving-kindness, and the desires of our hearts. Grant this, we beseech thee, to thy unworthy servants, for the sake of Him who alone is worthy, that gracious and merciful High-Priest, who continually lives to make intercession for us; to whom, even to Thee, O blessed Jesus, with the Father and the Holy Spirit, be all honour and glory, world without end. Amen.

After the General Thanksgiving, instead of the Prayer of St. Chrysostom.

O ALMIGHTY and eternal Jehovah, who createdst the heaven and the earth, and all things therein: Thou art the most high God, who dwellest not, as we do, in houses made with hands; for heaven is thy throne, and earth is thy footstool, and what house can we build for thee? Yet thou humblest

thyself to behold what is done in this world, and thy delight is to be with the sons of men. In all ages thou hast been pleased to meet with thy servants, in places set apart for thy worship, and the invocation of thy holy Name. Our first parents in Paradise were instructed how to appear in thy presence. The Father of the faithful race called on thy name, at the *Place of the Altar* which he had built; and thou didst appear to the patriarch Jacob at Bethel, where he consecrated a pillar for thy memorial, and it became dreadful and venerable, even the House of God, and the Gate of Heaven. Thou didst also fill the tabernacle with thy presence, and the temple with thy glory. And when the fulness of time was come for thy appearance upon earth, as God manifested in the flesh, thou didst graciously promise, that wherever two or three are gathered together in thy name thou wilt be in the midst of them: for thy house shall be called an house of prayer for all people. Therefore, in dependence on thy promises, in expectation of thy favour, in obedience to the manifold declarations of thy pleasure, and in imitation of the piety of thy servants, who in all ages of the world have separated places and houses for thy service, and left such monuments

of their zeal for our comfort and example; we, thy unworthy servants, walking in the steps of their most holy faith, partakers of the same hope, fellow-citizen with the saints, and of the houshold of God, have this day met together, in thy fear and love, to dedicate this house to thee, and to the glory of thy name, that we may not neglect the assembling of ourselves together, but meet here, in communion with thy holy Catholic and Apostolic Church, to implore thy mercy, to confess our sins, to deprecate thine anger, to magnify thy goodness, to celebrate thy praises, to administer and receive thy sacraments, to read and hear thy word, and be blessed with thy favour and loving-kindness, which is better than life. Be pleased therefore, O most gracious God, to sanctify the services, and accept the devotions and oblations of thy people. Those thy servants, who have been more immediately concerned in promoting this pious undertaking, and providing for the support of that sacred service which is here to be performed, remember them in thy mercy; and for the temporal benefits which they have bestowed on thy Church, reward them, O Lord, with thy eternal good things. Look down on this house, which we have built for thy glory, as a portion of

thine own inheritance, and take it under thy divine protection. Let thy holy angels be sent forth to minister to thy servants here assembled, to defend them from the power of the enemy, and drive away whatever is evil, whatever is base and unbecoming, from thy holy place. Let thine eyes be open, and thine ears attentive, unto the prayer that is made in this place: and when we meet here to offer up our united supplications for ourselves, our Church, our King, our country, and for all that is near and dear to us, then hear thou in heaven thy dwelling-place, and fulfil the desires and petitions of thy servants, as may be most expedient for us; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Hear us then, O God our defender, and look on the face of thine anointed: so we, that are thy people, and the sheep of thy pasture, will ever be giving thee thanks, and rejoicing in the God of our salvation, through that precious name by which alone we can be saved, Jesus Christ the righteous; to whom with thee, O Father, and the Holy Spirit, be ascribed, as is most due, all glory and honour, thanksgiving and praise, henceforth and for evermore. Amen.

In the Pulpit before Sermon.

O HOLY and merciful Jesus, Son of God, and Saviour of the world, who hast declared by thy prophet, how beautiful are the feet of them that preach the Gospel of peace, and hast assured us by thy Apostle, that no man can preach except he be sent: we humbly beseech thee, of thy great mercy, to send forth into thy Church such faithful and true Pastors as may feed thy flock with that sound and salutary doctrine which thou hast provided for its everlasting support. Those, more especially, who shall be duly called and commissioned to preach in this place, let them never be ashamed of thy Gospel, which is the power of God unto salvation; but give them courage and strength to speak the truth with all boldness, and teach thy people the good and the right way. And grant, O Lord, that they who shall assemble here in thy name, may come with full purpose of heart to be rightly informed in the way of godliness. For which end, may they ever be disposed, by the influence of thy gracious Spirit, to listen with becoming attention to what is here delivered for their instruction, receiving it, not as the word of man, but as the good word of God, which

is able to save their souls. Preserve them from the power of those unruly lusts, by which they may be tempted to heap to themselves teachers, having itching ears; and suffer no man to spoil them through philosophy and vain deceit, after the rudiments of the world, and not after thee, its glorious Redeemer. Incline and enable them to be doers of thy word, and not hearers only; that so they may be blessed in their deeds, and in all things adorn thy doctrine, O God our Saviour: who, in the day of thy humiliation, when preaching the Gospel to the poor, and proclaiming the acceptable year of the Lord, out of compassion to our infirmities, taught us thus to pray: Our Father, &c.

In the Altar, after the Prayer for the whole State of Christ's Church.

O MOST gracious and merciful Lord, who hast loved us unto death, laying down thy precious life to atone for our sin, and hast ordained for us holy mysteries as pledges of thy love, by partaking of which we might indeed receive the atonement under the seal of the living God: who hast also taught us by thy holy Apostle that we have an altar, whereof they have no right to eat who serve the tabernacle, and

hast dignified that altar with the name of the Table of the Lord: We most humbly beseech thee to hear the petitions which we now present before the throne of thy mercy, and of thy gracious goodness admit this, which we have prepared under thy protecting providence, to be our Altar and thy Table. Let the prayers and offerings which shall be made in this place, come up with acceptance on the altar in heaven, through thy meritorious and prevailing intercession. Be thou ever present to behold with favour the meat-offering and the drink-offering which shall be here set before thee, as the memorials of thy love and our redemption; and to return them to us, sanctified by thy heavenly benediction, and made to us the bread of life, and the cup of salvation. Evermore give us access hereto, with hearts ready to obey thy call, and earnestly desirous to seek thee where thou mayest be found, in thine own institution, at thine own Table. Amidst all the changes and chances of this mortal life, and under all the trials and troubles with which we may be exercised, let us find here a never-failing support; even that peace of God which passeth all understanding, that comfort and joy in the Holy Ghost which this world can neither give nor take away.

Deliver us from all rudeness and irreverence, from all pride and presumption, in our approaches to this holy place. Let not the hand of him that betrayeth thee be ever on this Table, nor let any draw near to it to eat and drink unworthily, or be guilty of the body and blood of the Lord. May we never presume to appear here, trusting in our own righteousness, but in thy manifold and great mercies: and pardon, O good Lord, every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. Look down, we beseech thee, with an eye of pity and compassion, on the many wanderings and imperfections which attend our best performances, and devoutest approaches to thee. Sanctify the religious service of this day: that which we have blessed, do thou vouchsafe to bless; that which we have offered, do thou graciously accept. And now that this house is none other but the House of God, may it be to us also the Gate of Heaven; that through the services here performed, and the blessings here received, we may pass, in thy good time and way, to that high and holy place, where with all the company of heaven we may laud and magnify thy glorious name, evermore praising

thee, and saying, as we do this day, Holy, Holy, Holy, Lord God of Hosts! Heaven and earth are full of thy glory! Glory be to thee, O Lord most High! Amen.

FORMS

OF

PRAYER AND THANKSGIVING,

FOR

PARTICULAR OCCASIONS.

TO BE USED IN THE DIOCESE OF ABERDEEN, ACCORDING TO THE CANONS OF THE EPISCOPAL CHURCH IN SCOTLAND.

ABERDEEN:
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1812.

PRAYERS AND THANKSGIVINGS

TO BE USED ON PARTICULAR OCCASIONS.

BEFORE THE HOLY COMMUNION.

[*This to be used immediately before the General Thanksgiving.*]

O ALMIGHTY God, our heavenly Father, whose infinite mercy hath brought redemption to mankind by the sufferings and death of thy Son Jesus Christ; who did institute a holy Feast in commemoration of that his most precious sacrifice, and has allowed and commanded his people thereby to represent and shew forth his death till he come: We, thine unworthy servants, deeply sensible of our manifold transgressions, but encouraged by the offers of thy covenanted mercy and compassion, do most humbly beseech thee to admit us to thy holy Table, that we may taste and see how gracious thou art, and how wonderful in thy doings towards the children of men. Inspire our hearts with such earnest desires after this heavenly food, as may be in some way suitable to our great need of it: and, when our souls are thus made sensible of all their wants, grant, O Lord, that they may no longer seek for relief from

the unsatisfying objects of this world, but, coming to thy holy Table with a true spiritual hunger and thirst, may to their comfort find a supply of that refreshing grace and strength, which are necessary to support and carry us forward in our Christian course. Possess our minds, O God, with a true sense of the greatness of this mystery, and the excellency of thy mercy, in thus holding out to us the bread of life, and blessing us with the cup of salvation. Be thou also graciously pleased to endue us with all those holy and humble dispositions, which become the worshippers of the holy Jesus; and for his sake, whom thou hast set forth to be the propitiation for our sins, for the sake of that beloved Son in whom thou art ever well-pleased, have mercy upon us, receive our supplications and prayers, sanctify and renew our natures, strengthen our weak resolutions, and, when we appear at thy holy altar, feed us there with the meat which perisheth not, but endureth to everlasting life: that so our whole spirits, souls, and bodies, may be preserved blameless unto the coming of our Lord Jesus Christ; who, with thee, O Father, and the Holy Ghost, liveth and reigneth, One God, world without end. *Amen.*

AFTER THE HOLY COMMUNION.

[*This and the other Thanksgivings to be used immediately after the General Thanksgiving.*]

O ALMIGHTY God, our heavenly Father, from whom every good and perfect gift proceedeth, and to whom all glory and honour ought to be returned: We, thine unworthy servants, who are here assembled, with hearts deeply sensible of thy manifold and great mercies, do most humbly beseech thee to accept this our public tribute of praise and thanksgiving, as for all the other blessings and benefits, so especially for the happy opportunity which we have lately enjoyed of communicating at thy holy altar, and there receiving the sacred symbols of the body and blood of our ever-blessed Redeemer. Unworthy as we are even of that daily bread which sustains the body, yet thou, our God and Saviour, hast, of thy great mercy, made us partakers of that bread which came down from heaven to give life to our souls. O give us this bread evermore, that we may eat thereof, and not die eternally! Thou hast comforted our souls once more in the celebration of this holy mystery: thou hast made our hearts rejoice with the pledges of thy love, and refreshed us with this happy participation of thy goodness. Grant, likewise, we beseech thee, O thou blessed Restorer of our nature,

that the heavenly food with which thou hast so lately fed us may impart new life and vigour to our souls, may strengthen us for the race that is set before us, support and preserve us in every temptation, defend and comfort us in every trouble, confirm and establish us in the way of life, and help us so to walk in the path of thy commandments, that we may here finish our Christian course with joy, and hereafter lay hold on eternal life. Pardon, O merciful Father, the many wanderings and imperfections which attend our best performances, and devoutest approaches to thee; and enable us, by thy gracious assistance, to live as becomes the children of so many mercies: that so thou mayest continue to us all these privileges of our holy profession, in the humble and happy enjoyment of which we will ever bless thy divine Majesty, and declare thy loving-kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

AFTER CHRISTMAS.

O ALMIGHTY God, our heavenly Father, from whom every good and perfect gift proceedeth, and to whom all glory and honour ought to be returned: We, thine unworthy servants, who are here assembled,

with hearts deeply sensible of thy manifold and great mercies, do most humbly beseech thee to accept this our public tribute of praise and thanksgiving, as for all the other good things poured down upon us from the abundance of thy loving-kindness, so especially for the return of that happy solemnity which we have lately been blessed with, and the many spiritual comforts derived from the joyful commemoration of that astonishing event which laid the foundation of all our Christian hopes. O may the devout consideration of this thy marvellous goodness increase the grateful fervour of our minds, and dispose us to receive, with holy admiration, this faithful saying, these truly joyful tidings, that Christ Jesus came into the world to save sinners! Open our eyes, O thou Father of lights, that we may see; and sanctify our souls, that we may acknowledge our inestimable happiness in commemorating this great mystery of godliness. So shall our hearts rejoice at the remembrance of a God manifested in the flesh, and dispose us to say, with grateful joy, Lord, what is man, that thou hast been always so mindful of him; or the son of man, that thou shouldst in such wonderful compassion condescend to visit him? Although we are not worthy of that daily bread which sustains the body, yet thou, our God

and Saviour, hast of thy great mercy made us partakers of that bread which came down from heaven to give life to our souls. O give us this bread evermore, that we may eat thereof, and not die eternally! Thou hast comforted our souls once more in the celebration of this holy mystery. Thou hast made our spirits rejoice with the pledges of thy love, and refreshed us with this happy participation of thy goodness. Grant, likewise, we beseech thee, O thou blessed Restorer of our nature, that the heavenly food, with which thou hast so lately fed us, may impart new life and vigour to our souls, may strengthen us for the race that is set before us, and help us so to walk in the path of thy commandments, that we may here finish our Christian course with joy, and hereafter lay hold on eternal life. Pardon, O merciful Father, the many wanderings and imperfections which attend our best performances, and devoutest approaches to thee; and enable us by thy gracious assistance to live as becomes the children of so many mercies, that so thou mayest continue to us all these privileges of our holy profession, in the humble and happy enjoyment of which we will ever bless thy Divine Majesty, and declare thy loving-kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

AFTER EASTER.

O ALMIGHTY God, our heavenly Father, from whom every good and perfect gift proceedeth, and to whom all glory and honour ought to be returned: We, thine unworthy servants, who are here assembled with hearts deeply sensible of thy manifold and great mercies, do most humbly beseech thee to accept this our public tribute of praise and thanksgiving, as for all the other blessings and benefits which thou hast conferred upon us, so especially for the return of that happy Festival which we have lately been celebrating, and for all the spiritual comforts which this joyful season holds out to us. Although we are not worthy of that daily bread which sustains the body, yet thou, our God and Saviour, hast made us partakers of that bread which came down from heaven to give life to our souls. O give us this bread evermore, that we may eat thereof, and not die eternally. Thou who hast triumphed over the powers of darkness, and conquered hell and the grave; who, by thy glorious Resurrection hast made known the power of thy Divinity, and proved thyself to be the true Messiah: keep us, we beseech thee, stedfast in this faith, and enable us so to believe in thee, that, though we were dead, we may rise again, and live for ever

with thee. O may we now reckon ourselves to be dead indeed unto sin, but alive unto God through thee, our Lord Jesus Christ, who now sittest at God's right hand, encouraging us to seek those things that are above! Suffer not, therefore, our care and concern for things temporal to make us neglect those better things that are eternal; nor let these empty scenes of worldly pleasure fill our souls, which were created for more perfect and satisfying enjoyments. Thou who hast brought life and immortality to light, teach us, at every return of this holy season, to look up to thee for a joyful resurrection to our bodies, and an eternity of bliss in thy glorious presence. Thou hast comforted our souls once more with these prospects: thou hast made our spirits rejoice with the pledges of thy love, and refreshed us with the blessings of thy holy altar. Grant likewise, O thou blessed Restorer of our nature, that the heavenly food with which thou hast so lately fed us, may impart new life and vigour to our souls, may strengthen us for the race that is set before us; and help us so to walk in the path of thy commandments, that we may here finish our Christian course with joy, and hereafter lay hold on eternal life. Pardon, O merciful Father, the many wanderings and imperfections which at-

tend our best performances, and devoutest approaches to thee; and enable us by thy gracious assistance to live as becomes the children of so many mercies: that so thou mayest continue to us all these privileges of our holy profession, in the humble and happy enjoyment of which we will ever bless thy Divine Majesty, and declare thy loving-kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

AFTER WHITSUNDAY.

O ALMIGHTY God, our heavenly Father, from whom every good and perfect gift proceedeth, and to whom all glory and honour ought to be returned: We, thine unworthy servants, who are here assembled with hearts deeply sensible of thy manifold and great mercies, do most humbly beseech thee to accept this our public tribute of praise and thanksgiving, as for all the other blessings and benefits which thou hast conferred upon us, so especially for the return of the happy Festival which we have lately been celebrating, and for all the spiritual comforts derived from the appointed commemoration of that glorious event, which gave life to the Christian cause, and a powerful support to all the followers of the blessed Jesus. O may the devout considera-

tion of these benefits increase the grateful fervour of our minds, and make us always so ready and well-disposed to obey the godly motions of thy Holy Spirit, that in all our trials and difficulties here below, his unerring wisdom may be our constant guide, and the blessed communications of his grace our never-ceasing consolation and joy! Teach us, O gracious God, at every return of this sacred season, to acknowledge, with thankful hearts, what innumerable mercies we enjoy from that wonderful manifestation of the Spirit of truth, which spread the knowledge of thy Gospel throughout the world, and took us from a state of darkness into thy marvellous light. Thou hast comforted our souls once more with the happy opportunity of commemorating these mighty benefits. Thou, our God and Saviour, hast refreshed us with thy blessings, and made our hearts rejoice with the pledges of thy love. Grant, likewise, we beseech thee, O thou blessed Restorer of our nature, that the heavenly food with which thou hast so lately fed us, may impart new life and vigour to our souls, may strengthen us for the race that is set before us; and help us so to walk in the path of thy commandments, that we may here finish our Christian course with joy, and hereafter lay hold on eternal life. Pardon, O merciful Father,

the many wanderings and imperfections which attend our best performances and devoutest approaches to thee; and enable us by thy gracious assistance, to live as becomes the children of so many mercies: that so thou mayest continue to us all these privileges of our holy profession, in the humble and happy enjoyment of which we will ever bless thy Divine Majesty, and declare thy loving-kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

ON NEW-YEAR'S DAY.

O ALMIGHTY, and most merciful Lord God, whose wise and gracious Providence ordereth all things both in heaven and earth, and hath appointed for man the number of his days, that the living may always praise thee: We, thine unworthy servants, who are here assembled, with hearts deeply sensible of thy manifold and great mercies, do most humbly adore thy Divine Majesty, and bless thy holy Name, for that wonderful goodness and long-suffering which has spared us so long in the land of the living, and given us so many repeated opportunities of working out our eternal salvation. Although we have already spent too many years in vain, yet thou art

graciously pleased to be still affording us farther space for repentance, and lengthening out our time of preparation here for a never-ending happiness hereafter. Thy loving-kindness is over all thy works: thy goodness to us is incomprehensible, and thy patience past finding out. Day after day we are standing monuments of thy mercy; and every new year gives us fresh manifestation of thy tender care and concern for us. Suffer us not, O merciful Father, to abuse this thine infinite patience, to despise thy forbearance, and turn that to our sorrow and destruction which ought to afford us the greatest joy and consolation. Help us, O God, in this our day, to consider the things that belong to our eternal peace, before they be for ever hid from our eyes. And do thou teach us so to number our days, that we may apply our hearts unto wisdom, even that wisdom which is from above; which will disengage our hearts from all earthly vanities, and fix them there where true joys are only to be found. Grant this, O heavenly Father, through the virtue of that sacred name, which, as on this day, thy beloved Son was pleased to receive; to whom, to the blessed Jesus, in unity with thee, O Father, and the Holy Ghost, the ever-adorable THREE in ONE, be all honour and glory, world without end. *Amen.*

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